

THE BÁB

AND

THE BÁBÍS,

BY

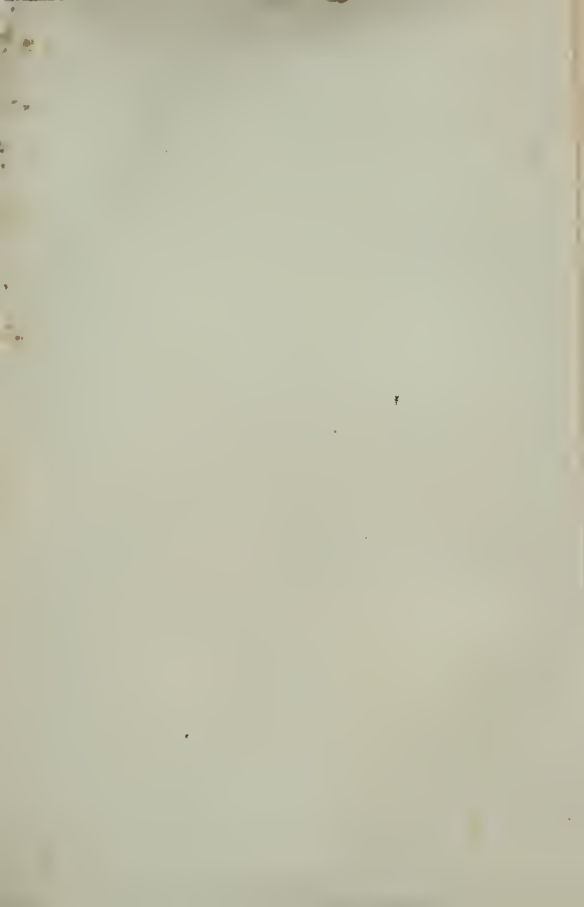
The Rev. E. SELL, B.D., M.R.A.S.

Fellow of the University of Madras.

MADRAS:

PRINTED AT THE S. P. C. K. PRESS, VEPERY.

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E. S.

MADRAS,
February 12th, 1895.

THE BÁB AND THE BÁBÍS.

MÍRZÁ KÁSÍM BEG, writing in the year 1866, says: "From its first appearance the teaching of the Báb has been distinguished from all other reforms, which have hitherto been produced in Persia or the East generally, by a well marked aspiration towards truth and towards liberty of conscience. Although in the development of the doctrine human passions and fanatic strife have left their impress, yet we can perceive some things which are directed toward good desires and towards the freedom of the human will."¹ He also adds: "There is not in the history of Asia a schism so remarkable as that of the Báh. It owes its extraordinary success to the zeal of its Muríds, or disciples. Amongst these are women who have played an important part, great lords of the Shah's court, and, from the ranks of the Ulamá, the Seyyids or descendants of Muhammad."²

These are the words of a thoughtful Musalmán who is in no sense a friend to Báhíism but who seeks to give a fair historical account of the Báh and his followers up to the year 1866. The subject has more recently been investigated by Mr. E. G. Browne, Lecturer in Persian at the University of Cambridge. His work, *The Episode of the Báb* is a most valuable contribution to the knowledge of a movement as remarkable as it is little known. It brings the history up to the present day. A considerable previous

¹ *Journal Asiatique*, Sixième Série, p. 331.

² *Ibid*, p. 333.

knowledge of Muslim thought and ways is however necessary to the intelligent study of the few existing works on the subject.

No sect in modern days has suffered such persecution and survived. The movement is one which illustrates the mystical tendency of Persian thought, the fanaticism of the Mullás, and the barbarity of the rulers; but all the efforts of the Muslim Church and State have hitherto failed to suppress Bábíism, or to lessen the veneration in which the Báb is held by those who accept his teaching.

The Musalmáns of Persia belong to the Shaí'h sect, which, itself formed by a revolt from orthodox Islám, has been more than any other section of the Muhammadan people subject to divisions. This is partly due to the character of the Persians and partly to a somewhat freer spirit, which, as compared with the Sunnis, the Shía'hs cultivate. Outwardly, it is true, there is not much difference, and the freedom is only a relative one; but under the garb of faultless profession, the Shía'hs have always held many esoteric doctrines and have secretly taught them. The Súfís, or mystics, are the best example of this, but the Bábis seem to have little or no connection with them.

In order to understand the special standpoint of the Báb and to have an intelligent knowledge of his claims as a religious leader, we must consider briefly the central and special doctrine of the Shía'h system. It is known as the dogma of the imámat. Sharastání defines it thus¹: "The imámat is a light (*núr*) which passes from one to the other and becomes prophetship." "The Imáms are prophets and divine. Divinity is a ray (*núr*) in prophetship, which

¹ *Milal wa Nihai*, pp. 133, 135.

again is a ray in imámat, and the world is never free from these signs and lights (*anvār*)."

The Khalíf of the Sunni sect, though according to Muhammadán tradition he should be an Arab and a descendant of the Koreish tribe, is now a Turk, and may, practically, be a man of any race who can command the allegiance of the orthodox. Amongst the Shí'as the Imám occupies this position not by election¹, or by virtue of any special capacities, but by divine right and his office is altogether spiritual. The first Imám, 'Ali, was appointed by Muhammad and the rest are his divinely ordained successors. They are believed to be immaculate, infallible, and perfect guides to men. "The Imámítes believe that the Imám is preserved inviolate from sin and knows all things."² "The authority of the Imám is the authority of God, his word is the word of God and of the prophet, and obedience to his orders is incumbent" (*Hyátu-n-nafis*). It is said, "God calls the Imáms His word, His hands, His signs, His secret." Their commands and prohibitions, their actions also, He recognises as His own. Thus Sharastáuí: "The orders of the Imáms are divine."³ As mediums between God and man they hold a far higher position than the prophets, for "the grace of God, without their intervention, reaches to no created being." The Imám is the supreme Pontiff, the

¹ There is one exception. The people of Omán adopted the elective principle and held that the Imám might be deposed for misconduct. 'Abdullah-ibu-'Ibádh (744 A.D.) was a vigorous preacher of this doctrine, and from him the sect known as the 'Ibádhíyáh takes its rise. The result of his teaching was the establishment of the power and jurisdiction of the Imáms of Omán. A full account will be found in Dr. Badger's *Sceylds of Omán*.

² *Jáldlu'd-dín As-Syúti*. Bibliotheca Indica, Fas; v. p. 473.

³ *Milal wa Nihál*, p. 132.

Vicar of God. The possession of an infallible book is not enough. The infallible guide is also needed by the Shí'a'h. This is the general belief about the Imáms and their functions, though there are differences of opinion as to the succession. Setting aside the smaller and less important sects, we may notice the two principal ones. The Ismá'ílians, who reckon 'Ali as the first Imám, believe in twelve.¹ The other sect is that of the Imámities, who held that Sádiq, the sixth Imám, was the last one who publicly exercised the office, and that after his time, not after that of Imám Abu'l-Qásim, the succession of the concealed Imáms commenced. It is not at all necessary to enter into the question of these different opinions. The point which now concerns us is that both sects equally believed that there never could be a time when there should be no Imám. "The earth is never without a living Imám, though concealed." "He who dies without knowing the Imám, or who is not his disciple, dies ignorant."²

Abu'l Qásim (Al-Mahdi) succeeded his father as Imám in the year 260 A.H., just one thousand years before the manifestation of the Báb. He is said to have disappeared in the year 329 A.H. and to be now living in one of the two mysterious cities—Jábulka and Jábulsa. It is believed that in due time he will reappear, that Jesus Christ will herald his approach, that then injustice and misery will be put away, that the true (Shí'a'h) faith will prevail, and

¹ The names and order are as follows:—'Alí ibn Abí Tálib, Hasan, Husain, Alí (Imám Zaynu'l 'Abidín), Muhammad Bákir, Ja'far-i-Sádiq, Músa Qásim, 'Alí ibn Músa ar-Riza, Muhammad Takí, 'Alí Nakí, Hasan 'Askari, and Abu'l Qásim, or the Imám Mahdi. He is also called the Hujjatu'lláh (the proof of God).

² Sharastání in the *Milal wa Nihal*, pp. 146, 147.

that a millennium of happiness will be ushered in. Meanwhile, he is invisible and inaccessible to the great mass of his followers. At first, however, he held direct intercourse in some way with a select few who were the channels of communication between himself and the larger body. These intermediaries were called 'Gates' (*Abwáb*). Their names are Abú 'Umar 'Othmán ibn Sa'id 'Umarí, Abú Ja'far Muhammad ibn Othmán, Husain ibn Rúh Nawbakhtí, and Abú 'l-Hasan 'Alí ibn Muhammad Símarí. For a period of sixty-nine years these 'Gates', one after the other, were the medium of communication with the Imám. This period is called that of the 'minor occultation' (*ghaibat-i-sughra*). The day came at length when the last 'Gate', 'Abú 'l-Hasan, reached the end of life and the people begged him to nominate a successor, as his predecessors had done; but he absolutely refused to do so, alleging as his reason that "God hath a purpose which He will accomplish." That which the faithful had looked forward to with despair had now come to pass, and all intercourse with the Imám was at an end. This period is called the 'major occultation' (*ghaibat-i-kubra*). The importance attached to these men and to their position is seen from the following extract from the *Beyán*, a Bábi book to be explained later on, in which we read:—"For God hath associated refuge in Himself with refuge in His Apostle, and refuge in His Apostle with refuge in His Imáms, and refuge in the Imáms with refuge in the Gates of the Imáms. For refuge in the Apostle is the same as refuge with God, and refuge in the Imáms the same as refuge in the Apostle and refuge in the 'Gates' is identical with refuge in the Imáms."

We next come to the time of Shaikh Ahmad (1753-1826

A.D.) the founder of the Shaikhí sect. He was a devout ascetic and a man of independent thought. He had a profound belief in 'Alí, and was devoted to the memory of the Imáms, whom he looked upon as creative forces, arguing from the text, "God the best of creators" (*Súra* xxiii. 14), that, if He be the best, He cannot be the only one. Mírzá Kásim Beg describes him as a teacher who by his virtues, austerity, and erudition was celebrated amongst his contemporaries. Disciples flocked to him from all parts. The special point of his teaching was that "God is immanent in the Universe which proceeds from Him, and that all the elect of God, all the Imáms, and all just persons are personifications of the divine attributes." According to this belief, he held that the twelve Imáms from 'Alí to Al-Mahdí were personifications of twelve chief attributes of God, and that, consequently, they were eternal. Amongst these Imáms 'Alí holds the highest rank, being superior to angels, to prophets, and to Muhammad.¹

The successor of Shaikh Ahmad was Hâjī Seyyid Kázim. He was a young man of a very strict manner of life and so mysterious in his actions that some of the mere worldly-

¹ *Journal Asiatique*, Sixième Série, tome vii. p. 458.

Mírzá Kázim Beg adds the following note:—"The scholastic Musalmáns say that the attributes of God are equal and of one quality; but to the human comprehension some appear superior to others, for example, mercy surpasses severity. According to the doctrine of the Sifátians, the attributes of God are eternally inherent in His essence. The Mutazalas do not admit this and say: 'There is only one supreme existence and that is God; otherwise we must admit a multiplicity of eternal existences, which is contrary to the dogma of the divine unity.' The doctrine of the Shaikhí school is that the attributes of God proceed from the supreme existence, and by His own will become personified in blending with the human soul and spirit which also emanate from God."

minded Persians looked upon him as foolish, but the greater part called him the Enlightened. The Shaikhí doctrine now spread all through Persia. In Irák alone there were more than a hundred thousand disciples. "However, they did nothing to call forth the opposition of the Mullás, nor any political repression: on the contrary, among the admirers of the Shaikh were a great number of state officials, and of the chief among the clergy; all proud of his fame and enthusiastic about his philosophy."¹ He died in the year 1843 A.D. and left no successor. According to the Bábí writers he appointed no one, because he looked upon Shaikh Ahmad and himself as forerunners of one who should shortly appear and be far more glorious than they had been. Mr. Browne gives the following translation² of a passage in the *Tárikh-i-Jadíd*, a Bábí history, which bears on this point:—

"When Hájí Seyyid Kázim had but recently departed this life, I arrived at the supreme shrines (Kerbela and Nejef) and heard from his disciples that the late Seyyid had, during the last two or three years of his life, wholly restricted his discourse, both in lecture room and pulpit, to discussing the promised Proof, the signs of his appearance and their explanation, and to enumerating the qualities of the Master of the dispensation, repeatedly declaring that he would be a youth, that he would not be versed in the learning of men. Sometimes, too, he would say, 'I see him as the rising sun.' One day an Arab suddenly entered his presence and said, 'I have seen a vision touching your reverence.' On receiving permission he repeated the dream; whereupon Seyyid Kázim appeared somewhat troubled and said, 'The interpretation of this dream is this, that my departure is nigh at hand and I must go hence.' His companions, who were present, were much distressed and grieved at this intelligence, but he turned his face to them and said, 'The time of my sojourn in the

¹ *Journal Asiatique*, Sixième Série, tome vii. p. 463.

² *Episodes of the Báb*, p. 239.

world has come to an end, and this is my last journey. Why are ye so grieved and troubled because of my death? Do ye not then desire that I should go and that the true one should appear?"

To Mullá Husain, one of his most distinguished followers, he said, "From whatever quarter the sun of truth shall arise, it will irradiate all horizons and render the mirrors of believers' hearts capable of receiving the effulgence of the lights of wisdom."

After fastings, vigils, and prayers for guidance, the Shaikhs began to consider what was to be done in the matter of a successor, a spiritual director. They then went in different directions. Mullá Husain proceeded to Shíráz and there met with Mírzá 'Alí Muhammad who produced before him the signs of his call to his divine mission. Amongst these was his commentary on the Súra of Joseph, one of the chapters of the Qurán. For several days Mullá Husain pondered over these matters, and, after a long and severe struggle, became convinced that he had found in the young and ardent enthusiast before him, the 'Proof', the 'True One', the 'Sun of Truth', to whose advent Hájí Seyyid Kázim had pointed. "He wrote to his friends at Kerbelá that neither he himself nor any other of them was worthy of the high dignity of Murshid (or leader) and that that 'Illuminated One', to whom their late master had referred, was alone worthy. I have found him at Shíráz and he is worthy to be the Murshid."¹ It is for this reason, and because he so heartily espoused the cause of his new master, that Mullá Husain is named the 'Gate of the Gate' (*Bábu'l-báb*); the 'First Letter' (*Harf-i-Awwal*); and the 'First to believe'. But this decision was not acceptable to

¹ *Journal Asiatique*, Sixième Série, tome vii. p. 465.

all the Shaikhís. A party headed by Hájí Muhammad Karím Khán of Kirmán utterly refused to receive the Báb and became his bitterest persecutors. The Shaikhís thus became divided into two sects. One passed on to Bábism of which it was, in a way, the source. At all events, it gave it strength and a rapid diffusion. The other was, and continued to be, in fierce conflict with it. However, the great majority followed Mullá Husain, and Mírzá 'Alí Muhammad become their recognized leader.

As the connection between the Bábís and the Shaikhís is thus so close, we must now see what was the special dogma of the latter sect. The orthodox Shí'a'h creed consists of five articles, which are called the pillars or supports of the Faith (*irván-i-dín*). They are belief (1) in the unity of God (*tauhíd*), (2) in the justice of God (*'adl*), (3) in prophetship (*nabuwat*), (4) in the imámate (*imámat*), (5) in the resurrection (*ma'ád*). The Shaikhís set aside the articles two and five, for they said that there seemed no sufficient reason why justice alone of all the attributes of God should be selected as an article of the creed, and that there was just as much reason for inserting His wisdom, power, or any other attribute. They also objected to the resurrection as a special article, on the ground that belief in the attribute of justice and in the resurrection is implied in the acceptance of prophetship. He who believes in a prophet accepts that which he sets forth, and these are cardinal parts of his teaching. To take the place of the rejected articles and to bring the number up to four they added a new one, which they called the Fourth Support or Pillar (*rukn-i-rábi'*). The meaning of this is that there must always be amongst believers one perfect man (*Shíu'h-i-kámil*) who can be the channel of grace (*wásita-i-faiz*

between the absent Imám and his people. Four pillars give stability to any thing, so no more are needed in a creed. The term 'fourth support' is primarily applied to the dogma that the concealed Imám must always have on earth some one who possesses his entire confidence, to whom he gives special spiritual instruction, and who is thus qualified to convey to the believers the wishes and wisdom of their invisible head. The term has, however, come to be applied to the person who fulfils this office. It is said that Hájí Muhammad Karím Khán, the Shaikhí who refused to accept Mírzá 'Alí Muhammad as a leader, considered himself to be the Fourth Support. This, too, was the position of the Báb; at all events at first, for he claimed to be this 'fourth support', and thus to occupy the place held by the 'Gates', who were the intermediaries between the Imám and his followers during the minor occultation. Thus it is that Bábiism is connected with the very central doctrine of the Shí'a's, though in many other ways it has so far departed from accepted Muhammadan ideas as to form a new sect altogether. This will appear as we record the life and work of the Báb.

Mírzá 'Alí Muhammad was born at Shíráz, on the 9th of October, 1820. When quite young, he lost his father. He was brought up by an uncle who was engaged in mercantile pursuits. For a time the youth assisted his uncle, but as his mind was more inclined to religious meditation and speculative thought than to business affairs, he proceeded to Kerbelá, where he was brought into contact with Hájí Seyyid Kázim, the Shaikhí leader, whose lectures he occasionally attended. At Kerbelá he was distinguished by his zeal for learning and by his remarkably austere life, as well as by the great esteem in

which his teacher and others held him. Visitors to Kerhelá, especially those from Shíráz, showed him much consideration, and so his fame was spread abroad. He now began to commit his thoughts to writing, and composed a commentary on one of the chapters of the Qurán, the Súra of Joseph.

The Bábi historian¹ says of this work that, "in it he addressed himself to that person unseen, from whom he received help and grace, sought for aid in the arrangement of his preliminaries, and craved the sacrifice of life in the way of love. Amongst others is this sentence, '*O residue of God,² I am wholly sacrificed to Thee; I am content with curses in Thy love and God the Supreme sufficeth as an eternal protection.*'"

¹ *Maqálah-i-Shakhst Saíyáh*, p. 4.

² The expression, residue (or remnant) of God—*Baqíyat Ulláh*—is a very peculiar one. It is connected with a curious belief of the Shia'he, viz., that God allowed some part or fraction of Himself, in some way or other, to be connected with the Imám. As soon then as Mírzá 'Ali Muhammad was raised by his followers to the dignity of the Bábi, or as soon as the idea became present to his own mind, he could address the Imám as the *Baqíyat Ulláh*, and set forth his complete devotion to him. His followers then gave him the titles of the servant of *Baqíyat Ulláh*, the mystery of *Baqíyat Ulláh*, the friend of *Baqíyat Ulláh*. Gradually, as, during his imprisonment, he became more and more invisible to his followers, and when he became credited with the power of working miracles and more or less a mythical being, he was no longer called the servant, or the mystery, or the friend of *Baqíyat Ulláh*, but himself was esteemed to be the *Baqíyat Ulláh*—the true Imám so long looked for. Mírzá Kásim-Beg says that under the term 'mystery' they understood one who shared the secrets of the Imám. "The name *Sirr-Ulláh*, Mystery of God, was given to 'Ali, as to one who knew the secrets of divine revelation; and, so in its new application, the title *Sirr-i-Baqíyat Ulláh*, now a name of the Bábi, would mean the one who knew all that was in the mind of the concealed Imám, who himself was the remnant (or residue) of God." *Journal Asiatique*, 1866, vol. viii. p. 468.

He also wrote a commentary on other parts of the Qurán, and some prayers. These writings he called 'inspired pages' (*ashá,íf-i-ilhámíyah*) and 'word of conscience' (*kalám-i-fitrá*); but he made no claim to the kind of inspiration called *wahí*, that is, the revelation brought by an angel or in some mechanical way.¹ He believed his meditations to be divinely inspired, but the inspiration was subjective.

He now began to attract general attention. Some persons were highly displeased, others were drawn towards him. Thus it came to pass that on the 23rd of May, 1844, when he was about twenty-four years of age, Mírzá 'Alí Muhammád more definitely formulated his views and announced himself as a duly authorised teacher and guide. He then assumed the name of the Báb. He said, "Whosoever wishes to approach the Lord his God and to know the true way that leads to Him ought to do it through me." Of this period of his career Mírzá Kásim Beg says: "The number of his adherents increased, day by day, and when they demanded that he, like the ancient prophets, should give them a sign, in proof of his mission, he relied on this that he could write a thousand inspired lines in one day. By his peculiarities and by his austere life, even when still at Kerbelá, he was called the 'Illuminated'. When the inhabitants of Shíráz returned from Kerbelá, they used to say: 'Have you heard of our Seyyid 'Alí Muhammad? He is no longer as we are, he has become famous and has merited the name of the 'Chosen of God'. All people, small and great, flock around him.'" He also adds that dreamers and mystics,

¹ دعویٰ وحی فرشته نداشت *Maqálah-i-Shakhsí Saiyáh*, p. 5.

and evil disposed persons from self-interest joined him. No doubt some did so from mixed motives ; but Mr. E. G. Browne seems to me to give the fairest account. He divides the Báb's first adherents into several classes. *Firstly*, rigorous and pious Muhammadans who really believed that the signs of the twelfth Imám were fulfilled in him ; *secondly*, all those who desired reform in Persia and thought that Bábism would conduce to that end ; *thirdly*, the mystics who considered Bábism to be similar to their own pantheistic system ; *fourthly*, those who were drawn by the personal influence and character of the Báb.¹

On his return from Kerbelá he was heartily welcomed. Until then, it is said, he looked upon himself only as one who had made some progress in the divine way (*tariqat*) ; but he soon began to consider himself a master, appointed by heaven to regenerate his country. It was now that Mullá Husain cast in his lot with the Báb. This period is known as that of the manifestation (*Zahúr*).

There is some difference of opinion as to what he exactly meant by the title of Báb which he had assumed. Mirzá Kásim Beg says : " I do not know whether he was acquainted with the words of Christ, ' I am the door,' but he doubtless knew that Muhammad had said : ' I am the city of knowledge and 'Alí is the gate of that city.'"² Another writer says : " He announced that he was the ' Gate ' by which alone any one can attain to the knowledge of God." A Muhammadan historian, an enemy of the Báb, says " that the Báb, having gathered some Shaikhs together, said, ' I am the ' Gate ' of God. Whosoever desires to come to God, and to know the religion of God cannot do so

¹ *Journal of the Royal Asiatic Society*, 1889, p. 504.

² *Journal Asiatique*, 1866, p. 343.

till he sees me and receives permission from me.' ” The most accurate account is this:— “ He (Mírzá 'Alí Muhammad) now gave out that, as 'Alí had been the ' Gate' by which men entered the city of the Prophet's knowledge, even so he was the ' Gate' through which men¹ might attain to the knowledge of the twelfth Imám.” His followers have now, however, discarded that name, and he is known amongst the Bábis by several titles, such as His Highness, His Highness the point of Revelation (*Hazrat-i-nuqtah-i-beyán*) His Highness the First point (*Hazrat-i-nuqtah-i-awwalá*). More recently the Beháís call him His Highness the Evangelist (*Hazrat-i-mubashshir*). Gobi-neau, a good authority on the subject, says: “ Mírzá Muhammad 'Alí said that he was not the Báb in the sense in which they (his followers) had believed and as he himself had thought, that is to say, the ' Gate' of the knowledge of truth; but that he was the Point, or the originator of truth, a divine appearance, a powerful manifestation,”² and so goes on to show that the title Báb was set free and could henceforth reward the pious devotion of one of the Báb's followers. As a matter of fact, it was bestowed on Mullá Husain, who is sometimes called His Excellency, the Gate of the Gate (*Huzratu 'l Bábu' l-Báb*). Having made this digression we may now continue the history of this remarkable man.

The next step seems to have been the pilgrimage to Mecca in November 1844, where he stayed a short time and completed all the rites incumbent on pilgrims, returning early in the following year to Bushire. He soon became the centre of attraction, and the Mullás and others became excited

¹ Watson's *History of Persia*, p. 348. ² *Episode of the Báb*, p. 230.

about him. They induced Husain Khán, the Governor of Fárs, to give orders that some of his followers should be beaten. A little later on in the year the Báb was brought as a prisoner to Shíráz. Mírza Kásim Beg thus describes a famous disputation held there :—"The 'Ulamá assembled. The Báb appeared in the midst of them and spoke with courage and enthusiasm. The Governor, Husain Khán, who had assumed the character and position of a learner, humbly suggested that the Báb should demonstrate that his doctrines were superior to those of Muhammad. The Báb answered boldly, 'Take my Qurán, compare it with that of your prophet, and you will be convinced that my religion is the preferable one.' On hearing these words, the Governor changed his attitude and called for the executioner to whom he pointed out the prisoner. The Báb was then bound and beaten."

A Bábí historian¹ gives fuller details. He says that the matter acquired such importance that the reigning Sháh sent one of the most learned Doctors of the age, Seyyid Yahyá, to interview the Báb and to report the result. He held three long conferences with him, but the result was that he was so charmed with the Báb that he accepted him as a leader and admitted all his claims. About this time, Mullá Muhammad 'Alí, a leading teacher, sent a person to Shíráz to ascertain the facts of the case. This messenger returned with some of the Báb's writings which so impressed Mullá Muhammad 'Alí that he too became a follower of the Báb. When he next met his pupils in his lecture room he gathered up his books and said : "The season of spring and wine has arrived. Search for knowledge after

¹ *Maqálah-i-Shakhsi Saiyáh*, p. 11.

reaching the known is culpable." Then he urged all his disciples to become Bábis, and sent to the Báb a statement of his own adherence to his teaching. The Mullás complained to the Sháh, and Mullá Muhammad 'Alí was summoned to Teherán, but he was able to meet successfully all his opponents in debate and nothing came of this action.

The cause of the Báb was now very much strengthened by the support of such famous teachers, who were most earnest and active in propagating the new faith. The orthodox Mullás soon perceived that they must attack the Báb direct, and so they urged the Governor of Fars, Husain Khán, to take more decisive action, saying: "If thou desirest the extinction of this fire, or seekest a firm stopper for this rent and disruption, an immediate cure and decisive remedy is to kill the Báb."

An attack was made on the house in which the Báb lived, but, apparently with the connivance of those who had charge of him, he was allowed to make his escape and to proceed to Isfahán. This event took place about March 1846. Before his arrival at Isfahán he wrote a letter to the Mu'tamadu'd-Dawla, the Governor of the Province, asking for a suitable lodging. The Governor, Minúchihr Khán, afforded him protection and showed him hospitality. At first, the 'Ulamá paid the Báb much respect, but soon began to be alarmed at his growing influence with the Governor, by whom the learned doctors of Islám were invited to a public discussion with the Báb. After accepting the proposal, they withdrew, saying: "If there be doubt in the matter there is need of assembly and discussion, but as this person's disagreement with the most luminous Law is clearer than the sun, therefore the best possible thing is to put in practice the sentence of the

Law." They thus refused to meet him and instead of doing so signed a declaration to the effect that they were quite convinced of the heretical character of his doctrines. This very much displeased Miúúchíhr Khán, the Governor, who seems to have been a steadfast friend to the Báb. After his death in 1847, the Báb was removed to the castle of Máku, a fortress on the north-west frontier, though his confinement was not at first a rigorous one. His followers were allowed free intercourse with him, and continual correspondence went on between the Báb and his principal agents. The Báb at this time wrote many religious books, and his influence seemed to be on the increase. It was, therefore, determined to place him in stricter confinement, and so he was removed to the citadel of Chirík, near Urumiyyé. It was with difficulty that correspondence was now carried on, but letters were passed in by means of some very clever stratagems. According to some accounts he was allowed to address the people, and one eye-witness states that he saw the balcony from which the Báb preached, that the concourse of people was very great, and that they listened with attention to the words of the new Qurán. The Báb was confined at Chirík about two and a half years.

Soon after his arrival at Chirík he was brought to Tahríz to undergo his first examination. A full account of this is given by the Muhammadan historians, but as they represent him as utterly foolish and ignorant,¹ it is more than probable that it did not take place as narrated. Mírzá Kásim Beg says that the accounts given of the interview were most contradictory, and he does not give

¹ A full account is given in the *Episode of the Báb*, pp. 277-290

any credence to the more absurd ones. The Bábí account of it is that the Báb advanced the claim of Mahdí-hood, on which a great tumult arose, and that, in general, his defence was a success. This much is certain that he was severely beaten and sent back to confinement in Chirík. Then we are told that "learned divines and esteemed lawyers who were possessed of power and influence, girt up the loins of endeavour for the eradication and suppression of this sect." They maintained that the Báb and his followers were not only in error, but were also hurtful to Church and State. The King, Muhammad Sháh, however, declined to interfere, and declared that so long as the public peace was not disturbed the Government would not further interfere with him.

At this time the Báb's followers were most active in spreading his doctrines throughout the land. It was now that his most famous convert was made. This was a woman called Kurratu'l-'Ayn (Lustre of the Eye.) The course of the narrative may well be interrupted in order to give a brief account of so great and distinguished a woman. She was the daughter of Háji Mullá Muhammad Sálíh, a learned resident of Kazvín. She was acquainted with Háji Seyyid Kázim, the Shaikhí leader, and his famous disciple Mullá Hussain. When the latter set out for Shíráz (page 8). Kurratu'l-'Ayn corresponded with him and begged him to let her know when he had found the spiritual teacher he was in search of. Mullá Husain showed her letter to the Báb, who was much interested in it. For a while she lived at Kerbelá and gave addresses to the Shaikhís. This displeased the governor of the place and she retired to Baghdád. Again she was ordered to change her place of residence. She then visited Kirmánsháh and Hamadán,

everywhere preaching and making converts to the Bábí faith. Some of the Bábís looked with disfavour on this preaching by a woman; but the Báb supported her, applauded her zeal, and bestowed on her the title of Jenáb-i-Táhirá (Her Excellency the Pure). From that time all acknowledged her position. Her father now brought her back to her home at Kazvín, but she was not happy there, as her friends and relatives were all bitterly opposed to the Shaikhís and the Bábís. Her uncle, who showed much hatred of the Bábís, was now assassinated, and Kurratu'l-'Ayn was unjustly charged with being privy to the deed. This rendered her further stay in Kazvín impossible, and she left for a place called Núr, where she remained until the suppression by the Government of the Mázarandarán insurrection. She was then made a prisoner and sent to Toherán. On her arrival she was taken before the Sháh who said: "I like her looks, leave her, and let her be." She was then kept in prison, though her confinement does not appear to have been very rigorous, for she had occasional intercourse with different Bábís. She was put to death in the massacre at Toherán which followed on the attempt to kill the Sháh in 1852. Kurratu'l-'Ayn was the most remarkable of the Báb's disciples. She was a person of marvellous beauty, possessed of high intellectual gifts, eloquent, devoted and fearless. She threw her whole soul into the cause she advocated, and her martyrdom sheds a halo of glory round her short and active career.

A Bábí historian says: "Such fame did she acquire that most people who were scholars or mystics sought to

¹ از هیئتش خروشم می آید بگذار باشد

hear her speak, and were eager to become acquainted with her powers of speculation and deduction. She wrested pre-eminence from stalwart men, and continued to strain the feet of steadfastness, until she yielded up her life at the sentence of the mighty doctors in Teherán." Mírzá Kásim Beg, a most sober writer, waxes eloquent over the charms of Kurratu'l-'Ayn. Thus:—"This woman had an influence over her hearers, wholly spiritual. She knew how to inspire them with perfect confidence. She was well educated and very beautiful. Everything retired before her. She raised the veil¹ which covered her face, not to set at nought the laws of chastity and modesty, so deeply graven on the tables of the orthodox law and in popular prejudice, but much rather in order to give by her look more force to the inspired words she spoke. Her speeches stigmatized that gross tyranny which for so many centuries had imprisoned liberty. She preached not, as some have said, to abolish the laws of modesty, but to sustain the cause of liberty. The eloquent words which fell from her mouth captivated the hearts of her hearers, who became enthusiastic in her praise."

Some of her poems breathe the spirit of Súffism and show how deeply her mind was imbued with mystic lore. This is far more apparent in the original than in any translation of them. The following lines are from a translation by Mr. Browne.

"Though with sword in hand my Darling stand, with intent to slay, though I sinless be.

If it pleases him, this tyrant's whim, I am well content with his tyranny.

¹ Some Bábís say she did not do this.

The country of 'I' and 'We' forsake; thy home in annihilation make.

Since fearing not this step to take, thou shalt gain the highest felicity."

With this may be compared a verse of a Sufi poet.

چو کسی طریق مرا رود گدش ندا که خبر شود
که هر آنکه عاشق من شود نرهد ز محنت و ابتلا

Her romantic career, her marvellous¹ power, and her tragic end will continue to give for a long while to come strength to the Bábí cause and the spirit of endurance to its followers.

In the year 1848 Násiru'd-dín Sháh, the present ruler of Persia, was crowned at Teherán, and the position of the Bábís became more critical. The Prime Minister was Mírzá Takí Khán, who, though favourably spoken of by some historians, was distinguished by great hatred of the Báb and the Bábís, whom he persecuted with much

¹ The following sonnet on Kurratu'l-'Ayn brings out some characteristic aspects of her influence:—

Kurratu'l-'Ayn! not famous far beyond
Her native shore. Not many bards have sung
Her praises, who, her enemies among,
Wielding her beauty as a magic wand,
Strove for the cause of him who had proclaimed
For poor down-trodden womanhood the right
Of freedom. Lifting high her beacon light
Of truth, she went unveiled and unashamed.
A woman, in the land where women live
And weep and die secluded and unknown,
She broke the bonds of custom, and to give
The Báb her aid, she dared the world alone,
Only to fail: death closed the unequal strife,
And Persia blindly wrecked a noble life.

cruelty. A civil war now raged, and on both sides much ferocity was shown ; but the power of the Bábís was broken by the fall of Sheykh Tabarsí and the slaughter of the Bábí garrison in 1849. The victory of the royal troops was sometimes gained by base acts of treachery. Mírzá Kásim Beg gives an instance. He says : " Prince Mahdí Kulí Mírzá, the commander of the royal forces, sent assurances of safety to the Bábí leaders who accepted his invitation to the camp, where they were received with much attention and courtesy. This was what the Prince desired, and when he saw that his guests were at their ease and had set aside their weapons, he gave a signal, and the unsuspecting Bábís were at once seized and put to the most cruel tortures. Some three hundred men were smeared with naphtha and then burnt alive." The Bábí historian's version of it is that the Prince swore on the Qurán thus : " You shall not be molested, return to your own places." As they were famished and in great distress they accepted the offer, came to the camp, and whilst engaged in eating were suddenly attacked by the soldiers.

This kind of treachery was resorted to more than once ; but no amount of hostile repression and bitter persecution could restrain the ardour of the Bábí teachers, or the devotion of their followers. Mírzá Takí Khán now perceived that he must get the Báb put out of the way, and so he sent an order to his brether to this effect : " Obtain a formal and explicit sentence from the learned doctors at Tabríz, who are the firm supporters of the Church of Ja'far (*i.e.*, the 6th Imám), and the impregnable stronghold of the Shí'ah faith. Summon the Christian regiment of Urúmiyya, suspend the Báb before all the people and give orders for the people to fire a volley."

Mírzá Husain Khán summoned the chief of the farráshes and gave him his instructions. On the following day, the Báb and a young man named Aká Muhammad 'Alí, a youthful Bábí, who belonged to a noble family of Tabríz, were delivered up, after having been duly condemned by the Mullás, to the Colonel of the Christian regiment already named. In the *Tárikh-i-Jadíd* we are told that, on the previous evening, the Báb said to his followers: 'To-morrow they will martyr me with boundless shame and dishonour. Let one of you now arise and slay me, so that I may not have to suffer all this dishonour and humiliation from the adversaries, for it is pleasanter for me to be slain by the hands of friends than by the hands of enemies.' All, with great expressions of sorrow began to excuse themselves, except Mírzá Muhammad 'Alí, who seemed as if about to obey the command. His comrades, however, prevented him, saying: "Such boldness and rashness is not the characteristic of true service." For the following account of what really transpired I am indebted to Mírzá Kásim Beg.¹ The roads which led to the court of the barracks were crowded with people. At a military execution in Persia, the condemned are tied together with their backs turned towards the firing party. Aká Muhammad 'Alí begged to be allowed to turn his face towards the people, and then, in a loud, but calm voice, he began to say some prayers which had been composed by the master. The Báb kept perfectly silent. His pale and beautiful face surrounded by a black beard, his white and delicate hands, his figure and distinguished manner, everything in his person and in his dress aroused the sympathy and

¹ *Journal Asiatique*, Sixième Série, tome vii. p. 377.

compassion of the spectators. The Governor and the Mullás tried to keep this in check by preaching loudly against the Bábí doctrines, exaggerating the evils of the system. They recounted in a pathetic manner the end of those who had met their death at the hands of the Bábís; still, so strong was the feeling aroused by the self-sacrifice of Áká Muhammad 'Alí and the dignity of the Báb that it required the utmost effort of the Mullás to suppress it. The first volley fired simply severed the cords by which the prisoners were fastened to the post. A second volley proved effectual. The crowd then dispersed in silence, but many men carried in their hearts the germs of hostility towards the Government. A Bábí historian gives a miraculous turn to the failure of the first volley. He says: "An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope Áká Muhammad 'Alí was suspended and by the other the Báb, both being firmly bound in such wise that the head of the young man was on the Báb's breast. From the fire of the volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing with the Báb, who has seated by the side of his amanuensis, Áká Seyyid Husain, in the very cell from the staircase of which they had been suspended." The bodies were finally cast out of the city, near the moat, to be devoured by dogs and jackals; but on the second night were conveyed away by the Bábís, who by bribes, or the influence of powerful friends, obtained possession of them. "They were wrapped in white silk, placed in one coffin, and sent to Teherán, where by order of Mírzá Yahyá (Suhh-i-Ezel), who, though but twenty years old, had been chosen to succeed the Báb, they were

deposited in a little shrine called *Imám-zádé-i-Ma'súm*. Here they remained for seventeen or eighteen years, till the schism originated by Behá deprived his half-brother Ezel of the supremacy in the Bábí church which he had hitherto enjoyed, when they were removed by the Behá'ís, to whom alone is now known the last resting place of the Martyrs of Tabriz."¹

Great pressure had been brought to bear on Áká Muhammad 'Alí by his relatives to make him recant, but he was imbued with devotion to his master. He wrote a very touching letter in reply to an affectionate appeal from his brother, urging him to give up the Báb, to save his life and to return to his family. This is the letter.

"He is the Compassionate.

O thou who art my Kibla! My condition, thanks to God, has no fault, and "to every difficulty succeedeth ease." You have written that this matter has no end. What matter, then, has any end? We, at least, have no discontent in this matter: nay, rather, we are unable sufficiently to express our thanks for this favour. The end of this matter is to be slain in the way of God, and O! what happiness is this. The will of God will come to pass with regard to his servants, neither can human plans avert the divine decree. O thou who art my Kibla, the end of the world is death. If the appointed fate which God hath decreed overtake me, then God is the guardian of my family, and thou art mine executor; behave in such wise as is pleasing to God, and pardon whatever has proceeded from me which may seem lacking in courtesy, or contrary to the respect due from juniors: and seek pardon for me from all

¹ *A Year amongst the Persians*, p. 64.

those of my household and commit me to God. God is my patron and how good is He as a Guardian!"

This letter is a remarkable witness to the power which the Báb had over his disciples, a power which could lead this youth, with so promising a future before him, to give up home and life, to face death and its terrors rather than be separated from the Master he loved so truly. The original letter is given in a foot-note.¹

It may be well at this point to give a summary of the character of the Báb, as portrayed by Mírzá Kásim Beg,

(1) هوالعطوف

قبله گاه - احوال بحمد الله عیب ندارد و - لکل عسر یسر -
اینکه نوشته بودید که این کار عاقبت ندارد پس چکار عاقبت دارد
باری ما که درین کار نارضامندی نداریم بلکه شکر این نعمت را
نمیتوانم بجا بیاورم - منتهای این امر کشته شدن است در راه خدا
و این زهی سعادتست - قضای خداوند بر بندگان خود جاری خواهد
شد - تدبیر تقدیر را بر نمیگردانند - ما شاء الله لا قوة الا بالله - قبله گاه
آخر دنیا مرگست - کل نفس ذائقة الموت - اجل محتوم که خداوند
عز وجل مقدر فرموده اگر مرا درک کرد پس خداوند خلیفه من
است بر عیال من و توئی و صئی من هر طور که موافق رضای الهی
است رفتار فرمائید و هر چه که بی ادبی و خلاف مراسم کوچکی
نسبت بایشان صادر شده عفو فرمائید و طلب حلیت از همه اهل
خانه از برای من نمائید و مرا بخدا بسپارید - حسنی الله و نعم
الوکیل - انتهی *

always remembering that the critic, though eminently fair, does not believe in the claims of the Báb.

"He had some characteristics truly great and noble and was a man of firm and settled convictions. His moral character was high, and he aimed in his preaching to bring all his countrymen into a community, united by intellectual and moral ties. He spoke with much earnestness on the necessity for a religious and social reform in Persia, the cessation of religious persecution, and the amelioration of the lot of women. It is said that much of what he preached on these points had an esoteric meaning, known only to his disciples; but whether that is the case or not, the veneration they felt for him was profound, and there can be no doubt that the teaching of the Báb was in the direction of freedom and that he personally was in favour of reform." Mírzá Kasím Beg sums up his reflections thus: "We neither consider him an adventurer nor a fanatic, but an eminently moral man, a dreamer brought up in the school of the Shaikhís and possessing some touch of Christianity. We regard him also as a man troubled by the direct influence of some of his devoted and ambitious disciples. In any case, we believe that the appearance of the Báb will be more or less of use in time to the cause of civilization in Persia."¹

The next historical event of importance is the attempt on August 15th, 1852, to assassinate Násiru'd-din Sháh. It does not appear to have been an act determined on by any large number of the Bábí leaders, but to have arisen from a spirit of revenge in a few devoted followers of the Báb. If such be the case, the frightful persecutions which

¹ *Journal Asiatique*, Sixième Série, tome vii. p. 384.

followed are utterly unjustifiable, even from an oriental standpoint. The accounts differ as to the number of Bábís engaged in this. Some say that there were twelve conspirators, others say that there were seven. In any case only three actually took part in the attack on the Sháh. These were Mullá Fathu'lláh of Kum, Sádik of Zanján, and Mírzá Muhammad of Níríz. They approached the Sháh as he was out riding one day, and when near to him, one of them fired, it is said, three times, the last shot slightly wounding the Sháh. The escort then came up, and Sádik, one of the assassins, was killed on the spot and the other two were arrested.

The Sháh was really in a very great fright, but the Musalmán historians give a different account. The following is a very good specimen of oriental hyperbole and flattery: "The dust of perturbation settled not on the skirt of the patience and self-control of the king, whose elemental material God the Creator had leavened with the liver of the lion, the heart of Ardashír, the ardour of Shápúr, and the majesty of Tímúr. Nor did the pellucid stream of his mind become troubled by the foulness and filth of these events. Neither did he urge his horse to leap aside, nor did he utter a word indicative of alarm or consternation. He kept his place on the poplar-wood saddle like some mountain of massive rocks, and notwithstanding that wound, turned not aside in any direction, and carried not his hand to his hurt, so that those present in his escort knew not that any hurt had befallen the king, or that he had suffered any wound."

The Bábís attribute the failure of the plot to the fact that the impetuosity of the three conspirators led them on to the attack before the others were ready. The most stringent

measures were at once taken against the Bábís. The police at Teherán searched everywhere for them and succeeded in arresting, according to one account, forty, and, according to Mírzá Kásim Beg, seventy persons. Most of these who were arrested were condemned to death, whether any proof could be given of their complicity in the plot or not. It was quite enough to be known as a Bábí. A great fear fell upon those in authority, and it was determined to make a terrible example. The principal malefactors, says Mírzá Kásim Beg, "were tortured in the most odious manner, with an unheard of refinement of cruelty." An English traveller says¹:—"Two steeped in oil was inserted between their fingers and behind their shoulder blades, leaving portions hanging down which were lighted, and in this condition the unhappy wretches were led, as long as they could walk, through the principal streets of the capital. A furious proscription followed. No time was lost between apprehension and execution, death was the only punishment known, the headless bodies lay in the streets for days, the terrified relatives fearing to give them burial, and the dogs fought and growled over the corpses in the deserted thoroughfares."

A most ingenious plan was adopted to avert from the Sháh and his Ministers, any special and definite hatred of the Bábís and to make the subjects of a possible retaliation on their part as varied as possible. The prisoners were divided amongst the different classes of the community who were made responsible for the execution of the victims allotted to them.² They were thus informed that their loyalty

¹ *Diary of a Journey from London to Persepolis*, by John Ussher, p. 628.

² This reminds us of what is said of Queen Joan of Naples, who, when she strangled her husband, called out to her fellow-conspirators, Gentlemen you must all take hold of the rope. *Quarterly Review*, No. 353, p. 290

would be above suspicion. Another expected result was that, owing to the retaliation to which they would be exposed, they would be permanently alienated from the Bábí movement and personally interested in its entire suppression. Some of the classes thus made to take part in the executions were the 'Ulamá, the Princes, the Employés of the foreign office, the Nobles, the Mírákhúr (Master of the Horse) and his assistants, the Sar-kishík (Captain of the Guard) and the Yúz-Báshís (centurions), the Artillerymen, the General and Officers, the Professors and Students, the Merchants, the City people, and so on.

The details are sickening. One illustration will be enough. Hájí Snleymán Khán and Kásim of Níríz were first wounded in many parts of their bodies, and in these wounds lighted candles were placed. They were then paraded through the streets and bazaars, accompanied by musicians, whilst the spectators threw dust and ashes on them. At last they were sawn asunder. Suleymán bore these tortures most heroically and during them testified to the joy he felt at suffering martyrdom for the cause of the Báb.

He recited the following verses :

"I have returned ! I have returned ! I have come by the way of Shíráz !

I have come with winsome airs and graces ! Such is the lover's madness." ¹

¹ This is the original Persian :—

باز آمدم باز آمدم از راه شیراز آمدم
با عشوه ناز آمدم هذا جنون العاشق

"Why do you not dance," said the executioners, "since you find death so pleasant?" "Dance," said Suleymán Khan:—

"In one hand the wine cup, in one hand the tresses of the friend.
Such a dance in the midst of the marked place is my desire."

Renan speaks of the massacre thus:—"The day of the great slaughter of the Bábís in Teheran was, perhaps, a day unparalleled in the history of the world."¹ He quotes from M. le comte de Gobineau's work² to the following effect. "Children and women with lighted candles stuck into the wounds were driven along by whips, and as they went along they sang, 'We came from God, to Him we return.' When the children expired, as many did, the executioners threw the corpses beneath the feet of their fathers. Life was offered if they would recant. An executioner told one father that if he did not recant, his two sons, the elder of whom was fourteen years old, should be slain on his breast. The father lying down said that he was ready, and the elder boy claimed by right of birth to be the first to have his throat cut. At last, night fell on a mass of shapeless flesh, and the dogs of the suburbs came in troops to the place." So ended one important period in the history of the Bábís.

There has been since this time no formal outbreak of Bábí revenge, nor has there been any persecution like it. Even this altogether failed of its purpose, for it gave to the movement a vigour and vitality which otherwise it might have lacked. It is said that half a million Persians are Bábís, but the Hon'ble G. Curzon considers the total

¹ *Les Apôtres*, p. 378.

² *Les Religions et les Philosophies dans l'Asie Centrale*.

to be nearer one million. He says:¹ "They are to be found in every walk of life, from the ministers and nobles of the Court to the scavenger or the groom, not the least arena of their activity being the Musalmán priesthood itself. It will have been noticed that the movement was initiated by Seyyids, Hájís and Mullás." Whilst it is true that there has been no persecution so terrible as the one in 1852, yet now and again the hostility of the 'Ulamá shows itself. In 1878, 1888, and in 1889 Bábís were put to death.² The heroism and the devotion of the Bábís is something very wonderful. It is said that there is only one instance of a Bábí having recanted under pressure, and he returned again to his faith and was afterwards put to death for his renewed devotion to the Báb.

After the death of the Báb, the chief interest in the movement circles round Mírzá Yahyá and his half-brother Behá'alláh, who became the respective leaders of the two sects, into which the Bábís are now divided—the Ezelís and the Behá'ís. Before proceeding to give an account of the Bábí doctrines, we may briefly continue the narrative of events. There seems no doubt that the Báb in the year 1849 nominated the former, whom he named Subh-i-Ezel (morning of eternity), as his successor, and that for a short time he really held an undisputed position as head of the Bábí church. His claim to that office is based on a document, said to have been written by the Báb, of which the following is a translation by Mr. E. G. Browne:—

"God is most great with the utmost greatness.

This is a letter on the part of God, the Protector, the self-Existent.

¹ *Persia*, Vol. I. p. 499.

² *Ibid.*, p. 500.

To God, the Protector, the self-Existent.

Say, 'All originate from God.'

Say, 'All return to God.'

This is a letter from 'Alí before Nebil¹ the Remembrance of God unto the worlds,

Unto him whose name is equivalent to the name of One,² the remembrance of God unto the worlds.

Say, 'Verily all originate from the Point of Revelation (Nukta-i-Beyán).

O Name of the One,³ keep what hath been revealed in the Beyán,

And what hath been commanded, 'Verily Thou art a mighty way of Truth.'"

In 1852, when the attempt on the life of the Sháh was made, the Bábís were bitterly persecuted, and Subh-i-Ezel retired to Baghdad, which then became the head-quarters of the sect, and was for many years recognised, at least nominally, as its head. Mírzá Husain 'Alí Behá'ulláh, who was Subh-i-Ezel's senior by thirteen years, and had just been released from imprisonment, joined him in 1853. The Persian Government, at length, objected to his residence there and prevailed on the Turkish authorities in 1863-4 to deport him and his followers to Constantinople, from whence a few months later on they were sent to Adrianople. Subh-i-Ezel led a very secluded life, and the correspondence and other matters were carried on by Behá, who acted for him. The influence of Behá then grew, and at last he began to advance claims which afterwards culminated in the assertion that he was the person to whom

¹ i.e. The Báb.

² *Wáhid*, one. The numerical value of the letters of *wáhid* is 18, which is also the value of those in *Yahyá*, one of the names of Subh-i-Ezel.

³ i.e. *Yahyá*.

the Báb referred as 'Him whom God shall manifest'.¹ To this claim the Ezekís replied that before the person of whose advent the Báb had spoken could come, Bábism must obtain general currency, and the laws laid down by the Báb in his books must be accepted by most of the nations of the world. They further added to their reply that it was not to be supposed that two manifestations (*zahúr*)—that of the Báb and that of 'Him whom God shall manifest'—could take place with so short an interval of time between them. The Behá'ís, who admitted that Subh-i-Ezel was the first vice-regent of the Báb, to all the objections alleged replied that Mírzá Yahyá's rule was only to last until the manifestation of the new leader, who was to come suddenly, and the time of whose advent was known only to God; that the Báb had stated that he, the new prophet, would come suddenly, and that it could not come to pass that any one should falsely claim the honour. They also used an argument well known amongst Muhammadáns, an argument based on the literary style of the books given by means of a divinely appointed messenger, and urged that the *Lauh-i-Nasír*, in which Behá announced his mission, fulfilled this condition of a divine revelation by its eloquence of diction and the wonderful knowledge, unacquired by study, displayed by the writer. Anyhow, the conflicting claims to the leadership led to quarrels and blows. The Turkish Government then determined to separate the disputants. Behá and his followers were sent to Acre,² and Mírzá Yahyá and his

¹ He declared openly his divine mission in 1866-7 at Adrianople, from which date the schism commences.

² This is still the head-quarters of the Behá'ís, to which sect most of the Bábís now belong.

people were exiled to Famagusta, in Cyprus. A few Ezelís were sent with Behá, and a few Beháís were sent with Mírzá Yahyá. It was hoped that by this arrangement the minority, in each case, would act as spies and prevent any communication between Bábís in Persia and either of the leaders. Since then the followers of Behá have increased very much, whilst those of Subh-i-Ezel, or Yahyá, have decreased. This is an unlooked for development of the work of the Báb, for Behá claims to be the messenger of a new dispensation altogether.¹

This caused much consternation in the Bábí world. A hopeless schism was made, and peace can only come by the extinction of one party. The question at issue now became something more than a mere struggle for leadership, for Behá's claim virtually deposed the Báb from his position as the 'Point of Revelation' and made him the mere forerunner of 'Him whom God shall manifest'. The Ezelís are, however, nearly extinct, and it is not likely that they will ever attain to power again. Assuming that Behá had right on his side, it is stated that the changes he made were in a practical direction and beneficial.

¹ Mr. Browne put the following question to a Beháí: "Why do you speak of Mírzá Yahyá as though he were of no account? In the books about your religion which I read in Europe, he is described as the Báb's chosen successor and, after him, as the chief of your sect?"

"Yes," replied Mírzá Hasan, "it is true that he was one of the early believers, and that at first he was accounted the successor and vice-regent of the Báb, but he was repeatedly warned not to withhold his allegiance from 'Him whom God shall manifest', and threatened that if he did so, he would fall from the faith and become as one rejected. In spite of these clear warnings of his master, he refused to acknowledge the new manifestation when it came; wherefore he is now regarded by us as of no account."—*A Year amongst the Persians*, p. 335.

The Bábí doctrines are to be found in the writings of the Báb called the *Beyán*, a name sometimes apparently applied to them collectively, but more generally to a particular book. Many of the dogmas are very mystical: but the following is a brief summary.

God is eternal and unapproachable. All things come from Him and exist by Him. Man cannot approach Him except through some appointed medium. So, distinct from God there is a Primal Will¹ who becomes incarnate in the

¹ There is an evident connection between this dogma of the Bábis and the Súfí system, in which the 'First Intelligence,' or 'Primal Element' is represented as a manifestation of God. To the Súfí, as to the Bábí, God is "sterile in His inaccessible height." Men can never be more than slaves, nearness to Him is impossible. But men longed for communion with some one or something above them. They felt the need of some intermediary and found it in a revival of the old Gnostic notions of the *Æons*, forms of manifestation of the Ineffable and Incomprehensible. Neander thus describes the Gnostic view: "Self-limitation is the first beginning of a communication of life from God—the first passing of the hidden deity into manifestation: and from this proceeds all further self-developing manifestation of the divine essence. Now, from this primal link in the chain of life there are evolved, in the first place, the manifold powers or attributes inherent in the divine essence, which, until that first self-comprehension, were all hidden in this abyss of His essence." This intermediary is the Primal Will of the Bábí and the Primal Element of the Súfí, who also calls it by the names of the Pen, the First Principle, the spirit of Muhammad, Universal Reason ('*aq̄l-i-kull*'). God's voice is heard through it, by it material things were brought into existence. It works in Prophets and Saints. The Imám is closely connected with it. I am not able to find out whether the Báb taught that the Primal Will was created or not. In Súfí theology it certainly is, for in the *Akhláq-i-Jalálí* it is written: "It is admitted, equally by the masters of perception and conception, that the First Principle which, at the mandate, 'Be and it is,' issued, by the ineffable power and will, from the chaotic ocean of inexistence, was a simple and lustrous essence which, in the language of philosophy, is termed the Primary Intelligence, and the great fathers of

prophets. This Primal Will spoke in the Báb and will speak in 'Him whom God shall manifest'. This is apparent from the following texts of the *Beyán*¹:—

"The whole *Beyán* revolves round the saying of 'Him whom God shall manifest.'"

"A thousand perusals of the *Beyán* are not equal to the perusal of one verse of what shall be revealed by 'Him whom God shall manifest.'" "The *Beyán* is to-day in the stage of seed, but in the day of 'Him whom God shall manifest' it will arrive at the degree of fruition." It must be remembered that Behá claimed and is allowed by his followers this exalted position. The following are some of the expressions used of Behá by his followers:—"Behá has come for the perfecting of the law of Christ, and his injunctions are in all respects similar. For instance, we are commanded that we should prefer that we should be killed rather than that we should kill. It is the same throughout, and indeed, could not be otherwise, for Behá is Christ returned again." "Christ returns to you as Behá with Angels, with clouds, with the sound of trumpets. His angels are his messengers, the clouds are the doubts which

mysticism and investigation call it the Muhammadan Spirit." It is to this and not to the inaccessible and incomprehensible God that the Imám seeks to return. When his work in life is done, then 'his end is joined to his beginning' (*Ba ághaz girdad báz anjám*). It is a curious phase of human thought which the Súfís evidently borrowed from the Gnostics, and the Bábis from the Súfís. This earnest longing for communion with a manifestation of God we can sympathise with, and only regret that, in their ignorance or repudiation of the Christian doctrine of the Incarnation both Súfí and Bábí have so sadly missed the mark.

¹ This is a book in Persian written by the Báb. *Beyán* literally means explanation, narration, manifestation, &c.

prevent you recognising him ; the sound of the trumpets is the sound of the proclamation which you now hear."¹

Each dispensation of the Primal Will thus become incarnate supersedes a preceding one, and so Islám has ceased to be the true religion for to-day. It has already been shown (p. 10) that devotion to the Imám was a very prominent point in the teaching of the Báb. In one of the earliest of his writings, we read, "When thou wishest to visit the Friend of God, or one of the *Imáms of the Faith*, first purify thy body from everything which thy heart dislikes ; then wash thyself with seven handfuls of water upon thy head." Then follow directions how to approach the Imám with humility, and the prayer to be said. He addresses the Imáms as Effulgences of the Divine Glory, Manifestations of God, Intercessors with Him for sinful men. He longs for communion with them. Thus, "Where are the days of your manifestation that I may be independent of all except you ? and where are the days of the appearance of the signs of your lordship, that by your permission, I may say to whatsoever I will, 'Be', and it shall become existent before you." These are the enthusiastic utterances of a devout Shí'ah, and represent the feelings of the Báb before he felt conscious of any special mission. But this constant dwelling on the glory of the Imáms, the dispensers of God's will and favour, gradually led to the formation of the idea that he had special communication with them and was, in fact, the Báb (p. 12).

At this stage the usual Muhammadán customs were not set aside. The month of Ramazán was observed as a fast ; but the Ulamá were bitterly reproached for opposing this

¹ *A Year amongst the Persians*, pp. 308-9.

new revelation. Thus the Báb says : "O people of the earth ! give thanks to God, for verily we have delivered you from the doctors of doubt."

For a more complete exposition of the Bábí dogmas, Mr. Browne, to whose valuable researches we are chiefly indebted for the best information on the subject, refers to the Persian *Beyán*, from which quotations have already been made. This work brings out more fully the theory of a Primal Will. "Since it is impossible for created beings to know the Divine Essence, the Primal Will has for their guidance and instruction, incarnated itself from time to time in a human form. These incarnations are known as 'Prophets.' That which spoke in all the Prophets of the past now speaks in the Báb and will speak through 'Him whom God shall manifest,' and after him through others, for there is no cessation in these manifestations. "That which spoke in Adam, Noah, Moses, David, Jesus and Muhammad¹ was the one and the same Primal Will. In each manifestation news has been given of the following one. Thus the Jews were told to expect a Messiah but they rejected him; the Christians to expect Muhammad but, as a rule, they did not accept him; so the Muhammadáns are taught to look out for Imám Mahdí. Yet now he has come (*i. e.*, in the Báb) they persecute him."²

The chapters of the *Beyán* are arranged in groups of nineteen, a number which has a peculiar significance with the Bábís. Each letter of the Arabic alphabet has a numerical value, and so dates can be given by words or sentences. Alif, the first letter, stands for God, and the

¹ These are the Anbiyá-ulul-Azm of Islám. Vide *Faith of Islám*, p. 150.

² *Journal of the R.A.S.* vol. xxi. p. 214.

word for one is *wáhid*. The numerical value of the letters in this word is 19. God is absolute Being, or *wujúd*, the value of the letters of which also comes to 19.¹ The name of one of the attributes of God is *Hayy*—the 'Living'. The sum of the letters of this word is 18, to which, if we add the letter *Alif*—the 'One' which pervades all—we again get the sacred number 19. Nineteen, then, represents the manifestation of the unknowable essence, and 19×19 (=361) represents the manifested universe, or '*kullu shay*' (all things), the numerical value of which words is 360, to which *Alif*, the 'One' pervading all, is added and we then get 361..

In this world, God is represented by Mírzá 'Akí Muḥammad, the Báb, who is called the 'Point' (*nukta*), and his 18 disciples. "These eighteen are called the 'Letters of the Living,' (*hurúfát-i-hayy*), because by them the Báb bestowed new life upon the world." These again with their leader form the number 19, and thus constitute a complete unity (*wáhid*), and, as each disciple was to have 19 others under him, we arrive at 361, which represents the numerical value of *kullu shay*, or the 'number of all things' (*adad-i-kullu shay*). On this same ground the *Beyán* has 19 parts and each part has 19 chapters. The Bábí year has 19 months of 19 days.

¹ This is in accord with the second canon of the Cabbalistic system of Biblical interpretation in the thirteenth century, which is called *Ghematria*, or "the use of the numerical values of the letters of a word for purposes of comparison with other words which yield the same or similar combinations of numbers."* I am not prepared to say that there is any historical connection between the Cabbalist and the Persian mystic. The subject needs investigation.

* *Biblical Study*, by Dr. Briggs, p. 301.

Another point on which the *Beyán* lays much stress is that no revelation is final. This is entirely opposed to the ordinary Muhammadan view, which is that, as Muhammad was the seal of the Prophets (*Khátamu'l-anbiyá*), his revelation closed the series. The Báb taught that, as the human race progresses, the Primal Will, the teacher of men, speaks in each new revelation more fully and more clearly. All these successive and progressive revelations and dispensations are simply to prepare the world for the fuller teaching of 'Him whom God shall manifest.'

"A new prophet is not sent until the development of the human race renders this necessary. A revelation is not abrogated till it no longer suffices for the needs of mankind. There is no disagreement between the prophets: all teach the same truth, but in such measure as men can receive it. As mankind advance and progress they need fuller instruction. The instruction given by Abraham was suitable and sufficient for the people of his day, but not for those to whom Moses was sent, while this in turn had ceased to meet the needs of those to whom Christ was sent. Yet we must not say that their religions were opposed to one another, but rather that each manifestation is more complete and more perfect than the last."¹

The great point in the Bábí theology is that the teacher is one and the same, though he manifests himself according to the capacity and needs of those to whom he is sent. The outward form changes but the Universal Spirit remains. It then follows that "since this Universal Spirit is absolute good, we must believe that it always has a manifestation in the worldhence during the long intervals which

¹ *A Year amongst the Persians*, p. 303.

separate one prophetic dispensation from the next, there must be in the world silent manifestations of the spirit, intrinsically not less perfect than the speaking manifestations whom we call prophets."¹ Such persons would seem to be those who in Súfí phrassology had annihilated self, "escaped the delusions of plurality and realised the unity of True Being," who differ in degree but not in kind from the Prophets.

The Báb was a prisoner when he showed such interest in preparing the mind of his followers for this 'Coming One'. The *Beyán* is full of it. It is laid down that in every assembly of believers a vacant place must be left for him: when his name is mentioned all must rise up. In any case the ground was well prepared for Behá when he made his claim.

The *Beyán* speaks with confidence of the success of Bábísm. The future Bábí community is to form a perfect Utopia and its governments are to be tolerant.² The kindly nature of the Báb is seen in the fancy sketches he draws of the future.

The Muhammadán doctrines of the examination of the dead in the graves,³ the Resurrection, Sirát, Heaven, Hell, are all treated allegorically. The first is really a summons to the people to believe in the next manifestation of the Primal Will (p. 36), the Resurrection is the appearance of this manifestation. Sirát, or the Bridge,⁴ is the belief in the prophet of the age, a matter difficult to the self-willed, but easy to the seeker after God. Hell is ignorance and

¹ *A Year amongst the Persians*, p. 327.

² For a fuller account see *Journal R. A. S.* vol. xxi. pp. 927-8.

³ *Faith of Islam*, p. 145.

⁴ *Ibid*, p. 167.

denial of the last manifestation of God, through the Primal Will incarnated in the Prophet, whilst Heaven is joy in it. The views of the Báb on a future life are not very clear. Speaking of Barzakh¹ he says, "What is intended by Barzakh is merely the interval between two manifestations, and not that which is commonly known amongst men—for none knoweth what shall be decreed unto them after death except God." The hope of a future reward was not placed before his followers as an inducement to accept him, and this is in direct contrast to the conduct and teaching of Muhammad. In the *Beyán* the Báb wrote the following striking words: "So worship God that, if the recompense of thy worship of Him were to be the fire, no alteration in thy worship of Him would be produced. If you worship from fear, that is unworthy of the threshold of the holiness of God, nor will you be accounted a believer; so also, if your gaze is on Paradise, and if you worship in hope of that; for then you have made God's creation a partner with Him."

To a very large number of Bábís, Behá was during the latter part of his life² looked up to as a divinely appointed guide. Before he assumed that position he wrote a book called the *Ikán*, which is held in great esteem. In this book he seems to acknowledge the then superior position of Subh-i-Ezel, but writes bitterly of some who were hostile to himself. Two years after the Turks had banished him to Adrianople he boldly asserted his claim and called on all the Ezelís to submit to his direction. He then wrote other treatises in which his position is dogmatically set forth. "If any one understood the love of Behá in the world of

¹ *Faith of Islam*, p. 168.

² He died in exile on May 16th, 1892.

creation, and were to fight on his side against all who are in the earth and the heavens, God would verily make him victorious over them, as a showing forth of his power, a setting forth of his Majesty." The people of the *Beyán* (*i. e.*, the Bábís not of his party) complained about all this, and Behá very severely censures them: "O people of the *Beyán*! have you not considered that he¹ for twenty years has stood up by himself against the enemies. Many are the nights when all were sleeping at ease on their beds, while this Beauty of Primal Unity (*i. e.*, Behá) was standing up openly against the unbelievers." The extent of his claim is well shown by Mr. E. G. Browne in a descriptive² passage from which I quote very freely. Behá says in one of his writings: "I³ revealed all the heavenly books by the glorious tongue of might."

The Bábí hierarchy consists of the Point and eighteen 'Letters of the Living,'⁴ making up the mystic number nineteen. The 'Point' is the manifestation of the essence of God: the others—the eighteen—are regarded as incarnations or manifestations of the attributes or names of God. According to Behá he himself was the 'Point' and Subh-i-Ezel one of the eighteen 'Letters of the Living.' This throws light on a passage where Behá calls himself Lord

¹ Behá, who is writing of himself in the third person.

² *Journal of the R. A. S.* vol. xxi. pp. 951-2.

³ Behá is here expressing the Bábí dogma of the Unity of the essential principle which spoke through all the prophets, and so what was revealed by preceding prophets he could describe as "I revealed."

⁴ In reality Subh-i-Ezel was the 4th letter. The Báb was the first, then came Mullá Muhammad 'Alí Bárfurúshí (*Jendáb-i-kuddús*); then Mullá Husáin of Bushraweyh (*Jendáb-i-Bábu'l-Báb*); then Mirzá Yahyá (Subh-i-Ezel), who on the death of the two above him became second, and on the death of the Báb claimed to be the first.

of the attributes (*Málik-i-sifút*, i. e., that he is the divine essence made manifest) and reproves those who are "veiled by the names" from the essence. Subh-i-Ezel he calls a name amongst my names, whom I created by a single letter and to whom I gave life and who yet "arose in war" against his 'Beauty.' In another place he calls himself the First Point (*nukta-i-ulá*), or the Báb returned to life again.

A few extracts¹ from some of Behá's writings will show to some extent what he taught his followers. "As for those who commit sin and cling to the world they assuredly are not of the people of Behá. O worshippers of the Unity, make firm the girdle of endeavour, that perchance religious strife and conflict may be removed from amongst the people of the world and be annulled. "For love of God and His servants engage in this great and mighty matter. Religious hatred and rancour is a world-consuming fire." "With perfect compassion and mercy have we guided and directed the people of the world to that whereby their souls shall be profited. I swear by the sun of truth that the people of Behá have not any aim save the prosperity and reformation of the world and the purifying of the nations." "The heart must be sanctified from every form of selfishness and lust, for the weapons of the worshippers of the Unity and the saints were, and are, the fear of God." "Every one who desireth 'victory' must first subdue the city of his own heart with the sword of spiritual truth and of the word." "No stranger must find his way into the city of the heart, so that the Incomparable Friend (i. e., God) may come unto His own place—that is, the effulgence of His names and attributes, not His essence,

for that Peerless King hath been, and will be holy for everlasting above *ascent or descent*.¹

People often came to Behá for direction as to their conduct and for instruction. This led him to write the *Lauh-i-akdas* (*most holy tablet*), in which many practical rules are laid down. It will be seen that they differ considerably from those which are current in Islám.

Prayer is to be said three times a day, and the number of prostrations are much fewer than those held necessary amongst Muhammadans. The worshipper no longer turns to Mecca but towards "the Most Holy Region, the Holy Place, whence issueth the command to whomsoever is in the earths and the heavens." That Acre is here meant is clear because it is said that when Behá dies, or, as it is put in hyperbolic language, "when the sun of truth and exhortation sets," the Kibla is to be changed to "that place which we have appointed you."

The great festival is that of the Persian Naurúz (New Year's day). Instead of the Muhammadán fast of Ramazán of thirty days, a month of nineteen days, the last month of the Bábí year, is appointed. Images and pictures are not allowed in places of worship. No encouragement is given to mendicants. It is said:—"The most hateful of mankind before God is he who sits and begs: take hold of the rope

¹ This is to guard against the idea held by some that God comes down into man or man rises up unto God, and that thus both are identified. The mystical view is that man is annihilated in God. Mr. Browne gives a good quotation from Jámí, a Súfí writer, on this point.

"So tread this path that duality may disappear,
For if there be duality in this path, falsity will arise:
Thou wilt not become He; but, if thou strivest,
Thou wilt reach a place where *thou-ness* (tú tú, i.) shall depart from thee."

of means, relying on God, the Causer of Causes." The traffic in slaves is forbidden, and there are laws about great criminal offences, and civil matters such as inheritance, endowments, and so on. Shaving the head is not allowed, but the beard, may be cut off. Legal impurity is abolished and intercourse with persons of all religions is enjoined. Music is permitted, wine and opium are prohibited. The furniture of houses should be renewed every nineteen years. It is recommended that chairs should be used. No one must carry arms except in times of tumult or war. All are to read the sacred books regularly, to be kind and courteous in their conduct, to approve for others what they would like themselves, and to forgive their enemies.

The Journal of the Royal Asiatic Society for October 1892 contains a translation of some of Behás selected precepts. They are introduced by the following statement made by Behá:—"These Divine ordinances and commands, formerly revealed in sundry epistles, in the Kitáb-i-Akdas, in the Illuminations, Effulgences, Ornaments, &c., have, agreeably to the Supreme and most Holy command, been collected, that all may become cognizant of the grace, mercy, and favour of God (great is His glory) in this most mighty Manifestation and this great Announcement, and may engage in praise and thanksgiving to the desired object of all the inhabitants of the world. Verily, He helpeth His servants unto that which He willeth, for He is the wise ordainer." Some of the precepts to guide the conduct of Babís are on the following subjects :—¹

1. Abolition of religious warfare.
2. Friendly intercourse with all sects and people.

¹ For a fuller account, see *Journal of the R. A. S.*, October 1892, pp. 678-9.

3. Obedience to the ruler who protects them.
4. Submission to the laws of the country in which they live.
5. Confession of sin to fellow-men prohibited. Confession must be to and pardon sought from God only.
6. The study of such sciences as tend to the welfare of mankind is encouraged.
7. All must learn some trade or practise some profession.
8. Visits to tombs and shrines are not obligatory.

The personal influence of Behá over his followers is not to be wondered at when an English visitor can thus describe an interview with him. "The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul: power and authority sat in that ample brow; while the deep lines of the forehead and face implied an age which the jet black hair and beard flowing down in undistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain."¹

Behá has now passed away. A letter written by his son on June 3rd, 1892 gives the sorrowful news. A short quotation from a translation by Mr. Browne is given.

"The horizon of the phenomenal world is bereft of the effulgence of the sun of wisdom and revelation, the throne of the universe is deprived of the radiance of the most mighty luminary. The ears of the friends are, to outward appearance, debarred from hearkening to the cry of the Supreme

¹ *The Episode of the Báb*, p. XL.

Pen and the eyes of the longing are veiled from the contemplation of the most Glorious Horizon. Great God! how dire a catastrophe is this which has arisen in the world. The sun of truth has bidden farewell to this earthly sphere. . . . We and you alike must adorn ourselves with the ornament of patience and resignation, must lay hold of the firm rope of submission and acquiescence, apply ourselves with strong hearts and tranquil souls to what will conduce to the progress of mankind, the peace and prosperity of the world, the amelioration of character, and the appearance of charity and concord, and attach ourselves with our whole being to the counsels of the Lord of the Visible and the Invisible, so that the Phenomenal World may, by the Grace of that Beneficent Being, be beheld an envy to the Garden of Paradise."¹

The result of Behá's death remains yet to be seen.

¹ The following is the Persian text of the extract from the letter.

افق امکان از تجلیات افقاب حکمت و بیان محروم و سریر
عالم از یرتو نیر اعظم ممنوع آذان دوستان از استماع صریح قلم اعلی
در ظاهر باز مانده و عیون مشتاقان از مشاهده افق ابهی محبوب گشته
سبحان الله چه قیامتی در عالم برپا و چه اضطرابی در وجود هویدا
شمس حقیقی ترک عالم نمود این عباد و آنجانب جمیعاً
بطراز صبر و تسلیم مزین شویم و بحبل محکم رضا و تمکین مقشبت
و با قلوب قویه و نفوس مطمئنه بر آنچه علمت ترقی عباد و آسایش
و عمار بلاد و تهذیب اخلاق و ظهور الفیت و وفاقت قائم و بتمام
وجود بذرائع مالک غیب و شهود متمسک تا عالم امکان بعنایت
حضرت منان رشک روضه رضوان مشاهده گردد *

Space forbids us to follow the fortunes of Subh-i-Ezel in Cyprus. His person and appearance are thus described by Mr. Browne.¹ "A venerable and benevolent-looking old man of about sixty years of age, somewhat below the middle height, with ample forehead on which the traces of care and anxiety were apparent, clear searching blue eyes and long grey beard, rose and advanced to meet us. Before, that mild and dignified countenance I involuntarily bowed myself with unfeigned respect; for at length my long-cherished desire was fulfilled and I stood face to face with Mírzá Yahyá, Subh-i-Ezel (morning of Eternity), the appointed successor of the Báb, fourth 'Letter' of the 'First Unity'." When Cyprus was handed over to the English Government, Mírzá Yahyá, with other political exiles, was transferred, and still remains there as a political pensioner.

From what has now been stated, it will be seen that Bábism is not a political movement, though in its early days it was brought into conflict with the civil power; but that it is a religious revolt against orthodox Islám, so far as that is represented by the Shí'ah sect. It raises women to a higher level, it professes to limit many of the social evils of Islám, it tends to give liberty of thought and to develope a friendly spirit to others. Mr. Curzon says:² "Brotherly love, kindness to children, courtesy combined with dignity, sociability, hospitality, freedom from bigotry, friendliness even to Christians are included in its tenets." If men are sometimes better than their creed, they are sometimes worse, and not every Bábí lives up to this ideal. It is perhaps too soon to speculate on the future of the movement. Those who think it will gradually

¹ *Episode of the Bab*, p. xxiv.

² *Persia*, Vol. i. p. 502.

take the place of Islām in Persia, base a strong argument on the fact that its "recruits are won from the best soldiers of the garrison it is attacking." It certainly appeals to the traditionary instincts of many Persians. The Sufī needs a Pīr, or living guide; the Shīa'ḥ meditates on the Imām, and the high position accorded to that person in Bábism is at least attractive. The life and death of the Báb, and the magnificent heroism of his followers all help forward the movement. Whether when the victory is won, the Bábīs in the day of power will be as gentle and as liberal as they are in the night of adversity is perhaps doubtful. To all who take an interest in Christian missions in Persia, the movement is one of great interest. It betrays a longing for a real, living, loving, personal guide, the revealer of God to man, which can be best met by the acceptance of the Eternal Word. In any case, if only liberty of conscience can be secured there seems to be a wide and open door.

Extract from Report of Tour to Kirmanshah, Feb. 28th to Mar. 30th,
1901.

By A. Montgomery.

At Assadabad, our next Manzil, it seemed as if not any women, except those of the household, were coming near us; so I started out to look for my hearers. I had not gone far before a woman came running after me, and saying "Do you not know that one of your own people is living here?" and she rushed out and insisted on my going into her house. Her husband and several women came in, and I found she was a woman, who had heard much of the Gospel from our Mrs. Hawkes, from Dr. J. C. Wilson in the Dispensary, from us all in her home and ours, and in the Church also. I had a precious hour of reading and prayer with them, though in spite of their profession of being Christians, I fear they are all Bahaiees.

By J. L. Potter.

Extract from Report of the Occupation of Kazvin, Teheran, Jan. 23rd
to May 13th, 1901, written to Mr. Speer.

At one time there seemed a bright prospect of reaching the Babees, but the expectation was not realized. They seem in some respects to present a more hopeful field for missionary labor than the Moslems, because of their ready acceptance of the Scriptures, and certain Christian doctrines, rejected by the Mohammedans. On the other hand, however, their fanciful interpretation of plain Scripture declarations renders it very difficult to make any impression on them by proof-texts from the Bible, whose authority they readily admit. They reply: "Yes, but we must break open the word and extract its meaning." Their hospitality, zeal and earnestness in the propagation of their belief is worthy of praise and emulation, but their easy dissimulation of their faith, even to openly cursing the Babees and the unreliability of their promises is discouraging.

have quite other means, of which we know nothing, for foretelling the approach of rain. When we take into account the marvellous weather-wisdom displayed by many creatures—notably the apes on the Rock of Gibraltar—which, by their action, show that they are aware of the approach of changes before the barometer or the wind-vane gives the least sign of warning, we must admit that the animal body is, after all, an infinitely more delicate meteorological apparatus than any which has been invented by men of science.

Now, can we, by turning again to our “documents,” find any trace of such endowments in ourselves? Are we not all aware, either from individual experience, or from common hearsay, that, when rain is threatened, corns “shoot”? The real meaning of this phenomenon should be plain enough to every one who has followed the preceding arguments. Under normal conditions, increased sensitiveness in any part of the human frame is proof of increased vital activity. It means that the local nerves, which represent the intelligence department, and control nutrition, are especially on the alert. Pain, from whatever cause arising, is invariably a proof of nerve irritation, and is usually the result of tension or pressure. Hence, when corns “shoot” on the approach of damp weather, we owe the sharp, throbbing pain then experienced partly to a sudden increase of activity in the vascular and sensitive *papillae*, and partly to a rapid growth of the cuticle which already presses upon them—the whole being due to the fact that some senile and weather-wise commissary at headquarters, who does not believe in hoots, having been appointed several thousand centuries before such things were thought of, is making provision against a rainy day.

LOUIS ROBINSON.

North Am Review

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BABISM.

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THE general reader's knowledge of Persia and things Persian is usually limited to the bare facts that the country is ruled by a Shah, and that in times past it has produced one or two poets. Some know that Mohammedanism is there the prevalent religion; but beyond such knowledge few have penetrated. Considering, then, the limitations of our general knowledge on the subject of Persia, it is a matter of small wonder that a religious movement in that country, however great its magnitude, and however far-reaching its consequences, should escape the attention of the Western world.

In the present article, we have to deal with no mere religious reformation, but with the foundation and rise, in the middle of the nineteenth century, of a new faith. In its early history, as we shall see, it has much in common with Christianity, as also in the matter of doctrine, emphasizing, as it does, the brotherhood of man, and aspiring to an universal reign of peace, love, freedom and unity of belief.

In tracing the origin and rise of any religion whatsoever, it is, where possible, fitting to examine the religion or religions which have been in vogue at its birth; for these have, of necessity, always served as a starting point for a new dispensation. Thus, for example, for the proper understanding of Mohammedanism, it is Judaism (not of the Torah, but of the Talmud), Christianity (chiefly of the Apocryphal Gospels) and Sabæanism, which we must study. In the case of Bábism, we must examine Mohammedanism from the Shiite standpoint, and beyond this a movement known as Shaykhism, which, at the beginning of the nineteenth century, grew out of the Shiite faith. In order, however, fully to

appreciate the exact position of Shaykhism, and in its turn of Bábism, in their relation to Islam, it will be fitting to explain, in as few words as possible, the main points of divergence between Shiism, the state religion of Persia, and Sunnism, or Orthodox Mohammedanism, as practiced in Turkey, Egypt, India and elsewhere. The divergences in teaching which divide these two factions are more sharply indicated than those which separate Protestants from Roman Catholics, and their mutual hostility is also greater. The principal difference, as is well known, lies in the recognition, or otherwise, of all the early successors of Mohammed as Vicars of God on earth. The Sunnis recognize the claims of the first four Caliphs, Abu Bakr, Omar, Othman and Ali, while the Shiites maintain that Ali and his descendants were the only lawful successors. The Omayyad Caliphs and their successors, the Abbassids, are duly cursed by the Shiites, not merely as usurpers, but even more vehemently for having put to death or persecuted as many as they could of the house of Ali. Thus there arose two rival dynasties—the Caliphs of the Sunni faction and the Imams of the Shiite; the former claiming both temporal and spiritual power over the Sunni church, while the Imams are revered as saints, and even worshipped by the Shiites. According to the orthodox Shiites, there were twelve Imams, of whom eleven lived and died on earth; whereas the twelfth, who is known as the Imam Mahdi, disappeared and remains hidden until such time as he shall reappear and inaugurate the millennium. The person of this Imam was, from the first, enveloped in mystery. According to Shiite belief, he disappeared from the eyes of men in the year 940 A. D., and retired to the mysterious city of Jabulka, where he still lives. At first, he continued to communicate with the faithful through the medium of certain chosen persons, who were known by the name of Bāh or Gate. Of these Bābs, there were four in succession, and the period during which they acted as the temporary guides of the faithful is known as the "Lesser Occultation." On the death of the fourth Bāb, this apostolic succession came to an abrupt end, and thus began the period known as the "Greater Occultation."

In the course of centuries, many various sects and schools had grown out of the Shiite creed, and among these was Shaykhism, which originated early in the nineteenth century in the teaching of a certain Ahmed Ahsai. Space will not permit us to enter

into the details of his teaching. Suffice it to say that it was characterized, first, by a veneration for the Imams which in intensity surpassed that of the most devout Shiites; and, secondly, by a doctrine known as that of the "Fourth Support," which maintained that there must always be amongst the Shiites some "perfect man," capable of serving as a channel of grace between the Hidden Imam and his church. Shaykh Ahmed was succeeded at his death by Hajji Sayyid Kazim, who held largely attended conferences at Kerhela, the principal place of veneration and object of pilgrimage of the Shiites. Now, amongst those who attended the lectures of Sayyid Kazim was a young man of Shiraz, named Mirza Ali Mohammad, who, though very reserved in manner, attracted the attention of his teacher by his earnestness and grave demeanor. Born of a good family, he had apparently enjoyed the advantages of a distinguished education; he showed a great predilection for the occult sciences, the philosophic theory of numbers and the like. He, furthermore, had opportunities of intercourse with the Jews of Shiraz, and through Protestant missionary translations he became acquainted with the Gospels. He was strikingly handsome, and his charms of speech and manner were, it appears from all accounts, irresistible. At the age of twenty-two he married; and by his marriage had one son, who died in infancy. He was at this period settled in business at Bushire; and, from that port of the Persian Gulf, he went to Kerhela and attended, as we have said, the conferences of Sayyid Kazim. Here he remained for a few months, and then departed as suddenly as he had come, returning to Shiraz. Not long after this, Sayyid Kazim died, without, however, nominating a successor; and this fact, as will be seen, is of the utmost importance in the history of the Bâb.

Shortly after Sayyid Kazim's death, a certain Mulla Hnsayn of Bushrawayh, who had attended the Sayyid's lectures at the same time as Mirza Ali Mohammad, came to Shiraz, and, as was only natural, took that opportunity of visiting his former fellow-student. The two at once fell to talking of the death of their lamented teacher, and referred to the strange words he had spoken as death was approaching: "Do you not desire that I should go, so that the Truth may become manifest?" though he gave no hint of the manner in which the Truth should be revealed. At this point in the conversation, Mirza Ali Mohammad, to the utter

amazement of his friend, suddenly declared that he himself was the promised guide, the new intermediary between the Hidden Imam and the faithful; in short, that he was the Bâb, or "Gate," through which men might communicate with the Imam Mahdi. Mulla Husayn, though at first inclined to doubt, soon came to believe in the truth of this declaration with a faith that thenceforth remained unshaken. This manifestation and conversion of the first disciple took place on May 23d, 1844, almost exactly one thousand years after the "Lesser Occultation." Mulla Husayn at once began to spread the "good news" among the followers of Sayyid Kazim, many of whom immediately set out for Shiraz, so that very soon there was gathered round the Bâb a devoted band of believers, which included, besides the followers of Sayyid Kazim, others who were attracted by the new faith. The various kinds of persons who were thus attracted may be summed up as follows:

1. The Shaiykhis.
 2. Shiites, who believed that the Bâb's teaching was the fulfilling of the Koran.
 3. Men who saw in it a hope of national reform.
 4. Sufis and mystics.
- To these four classes we may add to-day:
5. Those to whom the life and teaching of the Bâb and Beha appeal in a general way; and among these must be numbered those Western converts who do not fall under the next head.
 6. Those who regard Bâbism as a fulfillment of Christianity.

At this period the Bâb had already written several works, and these were now eagerly perused by his disciples, who, from time to time, were also "privileged to listen to the words of the Master himself, as he depicted in vivid language the worldliness and immorality of the Mullas, or Mohammedan clergy, and the injustice and rapacity of the civil authorities," and the like. He further prophesied that better days were at hand. At this time, however, he did not openly attack Islam.

Thus do we find Mirza Ali Mohammad in the first stage of his mission, setting forth claims to be the Bâb or channel of grace between the Imam Mahdi and his church, and inveighing against the corruptions of the clergy and the government, by whom he naturally came to be regarded with suspicion and dislike. Not long after his Manifestation, when his fame had

already spread throughout the country, he set out to perform the pilgrimage to Mecca. It was probably in the Holy City itself that he, once and for all, freed himself from the Prophet's Faith, and conceived the thought of "ruining this faith, in order to establish in its place something altogether differing from it." He returned from Mecca in August, 1845, possessed of more definite aims and ideals with regard to his own mission. Meanwhile, the clergy and the government had determined that the movement was dangerous, and that it bade fair to become more so. Active measures must, therefore, be taken for its suppression, while this was yet an easy matter. Several of the Báb's disciples were, accordingly, seized in Shiraz, and, having been bastinadoed, they were warned to desist from preaching. On landing in Bushire, the Báb was arrested and brought to Shiraz, where he underwent an examination by the clergy in the presence of the governor of that town. He was pronounced a heretic, and ordered to remain in his house until further orders. No very strict watch was, however, kept over him, and, like St. Paul before him, he was visited by and conferred with the faithful.

In the spring of 1846, he escaped to Ispahan, where he remained under the protection of the governor of that town. In the following year, this governor died, and his successor in office immediately sent the Báb in the direction of Teheran under an armed escort. The Shah's ministers, however, deeming that the Báb's presence in the capital might prove dangerous, gave orders that he should be taken off to the distant frontier-fortress of Maku, where he composed a great number of works and was in constant correspondence with his followers. In order to put a stop to this correspondence and to set him in closer confinement, the Báb was removed to Chihrik, whence not long after he was summoned to Tabriz, to undergo examination by some of the leading clergy in the presence of the Crown Prince (afterward Shah Nasir-ud-Din). This examination was, of course, a pure farce and the verdict a foregone conclusion. His inquisitors hoped to catch him tripping, but their victim drove them to exasperation by the attitude of dignified silence which he adopted toward their bullying questions. Finally, they ordered him to be beaten and sent back to Chihrik, where he was now subjected to such close confinement that he was only able to communicate with his followers by means of the most peculiar devices: scraps of

paper were, for example, concealed among sweetmeats, or wrapped in waterproof and sunk in milk.

While he was confined in Chihrik his teaching underwent some development, for he now declared himself to be not merely the Gate leading to the Imam Mahdi, but to be the Point of Revelation, the Imam himself. What he had hitherto preached in parables only, he would now openly proclaim. He declared that his mission was not final, and spoke of one yet greater than himself who should come after, and should be "He whom God shall manifest." He laid great stress on this point, and expressed an urgent desire that men should receive the next Manifestation better than they had received this one. He further added: "They are to remember that no revelation is final, but only represents the measure of truth which the state of human progress has rendered mankind capable of receiving."

We cannot, within the space of an article, enter into the question of the philosophic theory of numbers which played so important a part in Bābi tenets. It must, however, be mentioned that the number 19, from a variety of causes, is held in especial esteem among them. Thus, the year, in the Bāb's reformed calendar, was composed of nineteen months of nineteen days each, and so forth. And thus, too, he elected among his followers eighteen chosen disciples, whom he called the "Letters of the Living," of whom he, the nineteenth, was the "Point of Unity" which completed the sacred number. There was a sort of apostolic succession among these "Letters," so that when one died some other Bābi was appointed to his place. The Bāb composed about a dozen works in all, the most important of which was the "*Bayan*," a work containing a precise statement of all the doctrines taught by him during the final stage of his mission. It was in fact the Bābi Bible.

Leaving the Bāb for a while in the prison of Chihrik, we must turn to consider the fortunes and misfortunes of his now numerous followers. Of the eighteen chosen "Letters," three fill a most conspicuous place in the early history of the Bābi movement: namely, Mulla Husayn of Bushrawayh, who, as we have seen, was the first convert to the new faith; Mohammad Ali of Balfarush, and a woman named Kurrat ul-Ayn or "Coolth o' the Eyn." To no one does Bābism owe more for its spread throughout Persia than to Mulla Husayn, who, during the Bāb's con-

finement in prison, travelled the whole country over carrying the New Gospel: visiting, in turn, Ispahan, where he met with much success; Kashan, with like result; Teheran, whence he was expelled; Nishapur, where he made numberless converts, and Meshed, where he was seized by the Shah's uncle. He managed, however, to escape to Nishapur, whence he set out westwards with an ever-increasing band of followers.

This was in 1848, a year as eventful almost in Persia as it was in the states of Europe. The clergy were becoming more and more fearful of the growth of the Bābi movement, and bitterness on both sides was rapidly increasing; and it must be admitted that the Bābis, in the excess of their zeal, did not hesitate to employ the most insulting language toward the orthodox Shiites. Hostilities seemed inevitable, and the Mullahs were apparently on the point of striking the first blow, when, suddenly, in September, 1848, Mohammad Shah died; and, the minds of the Mullahs being filled with thoughts of succession and possible political revolts, the Bābis were for a moment forgotten. Mulla Husayn, profiting by this temporary preoccupation of the Mullahs, saw fit to proceed into Mazanderan and effect a junction of his followers with those of Mulla Mohammad Ali of Balfarush, who had, in the meantime, been actively and successfully carrying on the propaganda of the new faith in that province. We must now pass to the summer of 1849, when we find Mulla Husayn and his followers shut up within the rude earthworks and palisades of a spot known as Shaykh Tabarsi, on the slopes of the Elburz Mountains, hiding defiance to the Shah's troops. For eight long months did this gallant band of Bābis, brought up for the most part, it must be remembered, to peaceful pursuits, hold the royal army at bay. At length, their brave leader, Mulla Husayn, having been killed, and their provisions exhausted, they surrendered conditionally to their besiegers, who promised them life and liberty. But the royalist officers put them all to the sword. Soon after this brutal suppression of the revolt in Mazanderan, a similar scene was enacted at Zanzan, in the northwest of Persia; the same story is repeated of bravery, starvation and death. While the siege of Zanzan was still in progress, another Bābi rising took place in the south of Persia, and the government, being thoroughly alarmed, determined to strike at the root of the matter, and to put the Bāb to death.

We left the Bāb in prison at Chihrik. He was now, once more, brought to Tabriz and tried by judges who were bent on his condemnation. The proceedings were as farcical and undignified as those to which he had been subjected on a former occasion. In spite of all their threats, he persistently maintained that he was the Imam Mahdi. His judges objected to his claims, on the ground that the Imam, whose return they awaited, would come as a mighty conqueror, to slay and subdue infidels and establish Islam throughout the world. To this the Bāb replied: "In this manner have the Prophets always been doubted. The Jews were expecting the promised Messiah when Jesus appeared in their midst; and yet they rejected and slew him, because they fancied the Messiah must come as a great conqueror and king, to re-establish the faith of Moses, and give it currency throughout the world."

The Bāb and his followers, no doubt, knew as well as his judges that his sentence was predetermined; it cannot, however, be doubted that the authorities entertained some hopes of making the Bāb recant by means of threats or promises. At length, finding these of no avail, they passed the fatal sentence, and the Bāb was led back to prison, to spend his last night in company with two faithful disciples, who were condemned to die with him.

On the morning of July 9th, 1850, Mirza Ali Mohammad the Bāb, Aka Mohammad Ali and Sayyid Husayn of Yezd were dragged through the crowded streets and bazaars of Tabriz. This pitiful procession lasted many hours, in the course of which Sayyid Husayn fell to the ground from exhaustion and pain. He was then told that, should he now recant, he might have his pardon. Thereupon—whether in a moment of weakness, or, as the Bābis declare, at the command of the Bāb himself, in order that he might convey a last message from the Master to the faithful—he bought his pardon at the price of renunciation of the cause, and escaped to Teheran, where two years later he suffered martyrdom.

On the arrival of the two prisoners at the spot appointed for their execution, they were suspended, by means of ropes passed under their armpits, to staples set in a wall. As the order was given to fire the first volley, the Bāb was heard to say to his companion: "Verily, thou art with me in Paradise!" But when the smoke of the volley, which had temporarily hidden the two

victims, cleared away, it was discovered that while the body of Aka Mohammad Ali hung lifeless from the staples, riddled with bullets, the Bāh had disappeared, and the ends of the cords which had supported him were alone visible, the cords having been severed by bullets just above where the victim's arms had been. Here seemed to be a miracle indeed. The crowd began to murmur their expression of amazement and were prepared to believe anything. Had the Bāh managed at this moment to get away to some place of concealment, he would immediately have added to his following the whole population of Tabriz, and soon after the whole of Persia. The destinies of the house of Kajar, nay, of Islam itself, hung in the balance against the New Faith. Unfortunately, however, for his cause, the Bāb had no time to realize this; he was as much surprised as the people, and instead of attempting to hide, he ran by a first impulse to the neighboring guard-house, where he was soon discovered. Even now, for a few moments, the people were still ready to believe in a miracle; no one dared approach him, for was not his person inviolate? The situation was, however, saved, as situations so often are saved, by the action of a headstrong fool. A soldier, catching sight of the Bāb, rushed in upon him and dealt him a blow with his sword; and, so soon as the people saw blood flowing from the wound thus inflicted on the unresisting victim, their doubts and fears were at an end, and the Bāb's death was soon accomplished. Thus died the great Prophet-Martyr of the nineteenth century, at the age of twenty-seven, having, during a period of six brief years, of which three were spent in confinement, attracted to his person and won for his faith thousands of devoted men and women throughout the length and breadth of Persia, and having laid the foundations of a new religion destined to become a formidable rival to Islam.

His wonderful life needs no comment. If ever a life spoke for itself, it is the Bāb's, with its simplicity, integrity and unswerving devotion to the Truth that was born in him. Though we of the West may not appreciate many details of his teaching, and though we may fail to be attracted by a faith in which the niceties of language, the mysteries of numbers and the like play so important a part, yet none of us can help admiring the life of the founder of this religion, for in it there is neither flaw nor blemish. He felt the Truth in him, and in the proclamation of

that Truth he moved neither hand nor foot to spare himself, but unflinchingly submitted to all manner of injustice and persecution, and, finally, to an ignominious death. That he should have attracted thousands to his cause is perhaps not a matter of such great surprise in a country like Persia, where all are naturally disposed toward religious speculation, and ever ready to examine a "new thing;" but his influence penetrated deeper than their curiosity and their minds, it reached their hearts and inspired them with a spirit of self-sacrifice, renunciation and devotion as remarkable and as admirable as his own.

Our sketch of the Bâb's life has, of necessity, been brief, but enough has, perhaps, been told of his career to suggest to all readers a comparison with the life of Christ. Those whose curiosity or sympathy may lead them to study the Bâb's life in full detail will certainly not fail to notice in many places the striking similarity which these two lives offer.

In returning to our narrative, we find the last, and by no means the least, striking of the coincidences referred to. For the Bâb, too, had his Joseph of Arimathæa. The bodies of the two victims were thrown outside the city walls, to be devoured by dogs and jackals, and a guard was set over them to insure against their being buried. But, by night, a certain wealthy Bâbi, named Sulayman Khan, came with a few armed companions, and offered the guards the choice of gold or the sword. The guards accepted the gold and allowed Sulayman Khan to carry off the body of the Bâb, which, after he had wrapped it in fine silk, he secretly conveyed to Teheran.

If the Persian government imagined that, by putting to death the Bâb, they would put a stop to the religious movement of which he was the head, they were greatly mistaken. The fortitude displayed by the Bâb at his execution served only as a stimulant to the devotion and courage of his followers; and thus the government, in ordering the death of this innocent man, defeated their own ends and gave fresh impetus to the movement they hoped to quell, and doubtless added thousands of converts to the "new religion." The year 1850 witnessed the spilling of much Bâbi blood. The tragic story of Shaykh Tabarsi was re-enacted in two different quarters of Persia, and in Teheran seven Bâbis were "martyred" in cold blood at the instigation of the Prime Minister. Persecutions went on steadily throughout the country, and the

Bābis were obliged to maintain the utmost secrecy, being continually in danger of their lives.

In August, 1852, an event occurred which cannot be regarded as other than a blot in the Bābi annals. Three young and over-zealous Bābis, mastered by an uncontrollable desire for vengeance on the monarch who had permitted the execution of their beloved Master, made an unsuccessful attempt on the life of Shah Nāsir ud-Din. This act not only resulted in the deaths of the would-be assassins, but led to the adoption, on the part of the government, of the most rigorous system of inquisition, persecution and torture of their co-religionists. Vigorous search was instituted by the police in all parts of Persia to discover Bābis, and in Teheran some forty of them were surprised in the house of Sulayman Khan, of whom we have already spoken. Most of them, after bravely enduring ghastly tortures, were put to a cruel death; so appalling were the modes of torture to which these brave men and women patiently submitted that we refrain from describing them. Among the five or six who were spared was Baha Ullah, of whom we shall have occasion to speak presently. Among the martyrs were Sulayman Khan, Sayyid Hnsayn of Yezd, who, since he had, at any rate in appearance, renounced his master two years previously, had been eager for martyrdom, and Kurrat ul-Ayn, who is one of the most remarkable figures in Bābi history. We regret that, owing to the exigencies of space, we are unable here to describe the career of this truly great woman, whose life and death would call forth our unbounded admiration to whatever age or country she had belonged. Our wonder and our admiration must increase a hundredfold when we remember that she lived in a country where for centuries women had been kept in the background of the harem, and where they lose honor by appearing in public. She was a woman of distinguished parentage, remarkable alike for her beauty and her learning. Perhaps it was the Bāb's aim to ameliorate the position of women in Persia that first aroused her interest in his faith; however this may be, she soon became, and continued till her tragic and noble death, one of the most devoted and active of the Bāb's disciples, and was reckoned, as we have seen, among the eighteen "Letters."

Though it cannot be maintained that these would-be assassins of the Shah were the first to give a political color to the movement, it is certain that their action not merely embittered the illi-

feeling of the government and the clergy toward the Bābis, but also furnished a plausible excuse for the adoption of even stronger measures than had hitherto been employed to destroy the sect, root and branch. Thus, in spite of the utmost secrecy which the Bābis preserved among themselves, they could never feel secure from one day to another within the Shah's realms. It was on this account that their leaders now deemed it wise to fly the country, and betake themselves to a voluntary exile in Turkish territory; and Baghdad now became the heart and centre of the Bābi movement.

At this time, the head of the community, and chief "Letter of the Unity," was a certain Mirza Yahya, better known by the appellation of Subh-i-Ezel, or the "Dawn of Eternity."

Owing to the continued persecutions of Bābis in Persia, the little colony of exiles in Baghdad was constantly receiving additions to its numbers. In order to protect themselves effectually against the Persian government, they enrolled themselves as Turkish subjects; while their exemplary behavior was rewarded by kind treatment at the hands of the Ottoman authorities.

In 1864, at the instigation of the Persian government, which objected to their proximity to the frontier, they were removed first to Constantinople and shortly afterward to Adrianople. It was in this town that an important schism occurred in the Bābi community, which has never since healed.

During the first fourteen years of exile, that is from 1850 to 1864, Subh-i-Ezel was the nominal head of the Bābis, and vicerent of the Bāb. That he received this office from the Bāb himself seems, from documentary and other evidence, to be beyond dispute. He laid no claim to prophetic rank.

Early in 1853, an elder half-brother of his, named Beha, fled from Persia and joined the community in Baghdad, having, as we have said, come very near to martyrdom in the Teheran massacre which followed the attempt on the Shah's life. Subh-i-Ezel, while at Baghdad, led a life of comparative seclusion, and trusted to Beha the business of interviewing disciples and corresponding with the Bābis in Persia. At this time, Beha certainly admitted the supremacy of Subh-i-Ezel, and claimed no superiority over his co-religionists; but certain passages in a work called the "*Ikan*," which he wrote while at Baghdad, leave room for the supposition that he already contemplated the idea of putting forward that

claim which not long after forever divided the Bâbis into two rival factions, the Ezelis and the Behais. What were his actual thoughts and ambitions with regard to himself it is impossible to say; we only know that, in 1866-7, while he was living with his exiled comrades in Adrianople, Beha announced that he was "He whom God shall manifest," so often alluded to by the Bâb in his writings.

Now, had Subh-i-Ezel been disposed to accept this claim of Beha, it is not improbable that his example would have been followed by the whole community. Subh-i-Ezel, however, absolutely denied Beha's claim, arguing that "He whom God shall manifest" could not be expected until the religion founded by the Bâb, with its attendant laws and institutions, had obtained currency at least among some of the nations of the earth. It was inconceivable that one Revelation should be so quickly eclipsed by another. He found many Bâbis who concurred in his views, and were willing to remain faithful to him as the legitimate head of the Bâbi Church. The majority of the Bâbis, however, accepted the Manifestation of Beha, and, in the course of time, their numbers have steadily increased, while the following of Subh-i-Ezel is constantly diminishing. In fact, to-day it is a comparatively rare occurrence to meet with an Ezeli, and one which never came within the experience of the present writer while travelling in Persia or Central Asia.

The dissensions between the rival factions grew so fierce that, in 1868, the Turkish government, fearing lest this rupture might lead to public disorders, determined to separate the rival claimants to supremacy. They, therefore, sent Subh-i-Ezel to Famagusta in Cyprus, and Beha to Acre, which two localities have ever since remained the headquarters of the Ezelis and Behais respectively.*

It will not be necessary in this place to enter into the question of the merits of Beha's claims or Subh-i-Ezel's position. The matter has been fully set forth by Mr. E. G. Browne in his various works on the Bâbi movement, especially in the "New History." Only a very small proportion of the Bâbis to-day belong to the Ezeli faction; so it is Acre which now becomes and remains the chief centre of interest in the subsequent history of this religion.

* A few Behais were sent to Cyprus and a few Ezelis to Acre. The latter were murdered soon after their arrival by some Behais, but probably without the knowledge of Beha.

It would, in reality, be more accurate to speak of the vast Bābī community which looks to Acre for guidance as Behais rather than as Bābis; for, in many respects, their beliefs bear a relation to the teaching of the Bāb very similar to that of Christianity to the Old Testament; for the Revelation of Beha practically abrogated that of the Bāb. But it may be maintained that Beha's teaching was even more revolutionary than that of Christ; for, whereas Christ came to fulfil the Law, and whereas the Old Testament came to be embodied in the Christian Scriptures, Beha has given his followers a new Bible which has rendered superfluous the "*Bayan*."

The written works of Beha are numerous, and an authorized edition of them has been lithographed in Bombay in three volumes. Of these, the "*Kitab-i-Akdas*" is, in many respects, the most interesting, and it has the best claim to be regarded as the Behai Bible. Beha also wrote a very large number of smaller treatises and letters of exhortation and encouragement, which are known among the faithful as "*alwah*" (singular, "*lawh*"), or tablets. All these *alwah* emanating from Beha were and are carefully treasured up and diligently copied. They were usually addressed to some prominent member of a local community, and, to be the recipient of one of them, however brief, was considered a very high honor.

From the date of Beha's arrival in Acre, his writings begin to assume a very different tone and character from those which pervade the *Ikan* above referred to. Seeing that the "*Kitab-i-Akdas*"* is not only the most important of Beha's writings, but that it contains a résumé of all his teaching, it is fitting in this place to present the reader with a brief account of some of its contents.

The book begins with instructions as to religious observances. Prayers are to be said three times a day. The worshipper is to turn his face toward "the Most Holy Region," by which Acre is apparently intended. All congregational prayer is abolished, except in the case of the burial service. The Bābī year, which, as we have said, contains nineteen months of nineteen days each,

*This book was at one time difficult to obtain, as it only existed in manuscript. It has, however, been since lithographed in Bombay, and is therefore fairly accessible. It is composed in Arabic. For the following summary of contents, I am indebted to an article by Mr. E. G. Browne, without whose admirable writings we should know very little of Babism in its late developments.

begins on the Persian New Year's day. The year contains 366 days in all, five intercalary days being added. Fasting from sunrise to sunset is ordained during the last month of the year.

Mendicancy is prohibited in the following terms: "The most hateful of mankind before God is he who sits and begs; take hold of the robe of means, relying on God, the Cause of causes." The use of knives and forks in eating, instead of the hands, is enjoined. Cleanliness is insisted on.

Marriage is enjoined on all. Wives who for a period of nine months have had no news of their husbands are permitted to marry again, but if they are patient it is better, "since God loves those who are patient." If quarrels arise between a man and his wife, he is not to divorce her at once, but must wait for a whole year, so that, perhaps, he may become reconciled to her. The kings of the earth are exhorted to adopt and spread the new faith. Wine and opium are forbidden. The sacred books are to be read regularly, but never so long as to cause weariness. Enemies are to be forgiven, nor must evil be met with evil.

In conclusion, we must quote a very remarkable passage* with regard to future manifestations, which is noteworthy in regard to the position assumed by his son, Abbas Efendi, to-day: "*Whosoever lays claim to a matter (i. e., a Mission), ere one thousand full years have passed, verily he is a lying impostor.*"

Beba died in 1892, at the age of seventy-seven, in Acre, which town he had never been permitted to leave. He was here visited by the faithful, who regarded Acre as an object of pilgrimage, and also by inquirers. He was regarded by the faithful as God Almighty Himself, and the respect and reverence they paid him were unbounded. He had four sons, of whom the two eldest were Abbas Efendi and Aga Mohammad Ali.

On the death of Beha, Abbas Efendi, as the eldest son, became the spiritual head of the Behais; though it appears that his claims to this position were not admitted by all, for he found, at the first, a rival in the person of a certain Aga Mirza Jân of Kashan, who had been the amanuensis of Beha. This rivalry did not, however, have any appreciable effect on the position of Abbas Efendi, who receives, at any rate from the vast majority of the Behais of to-day, a veneration equal to that accorded to his father.

* To be found on pp. 13 and 14 of the lithographed edition.

Aga Mohammad Ali, since his father's death, has lived a life of retirement and seclusion. It is known that he was unable to approve the course adopted by his brother, Abbas Efendi; but he has always strenuously avoided an open quarrel with him, and has refused to give written answers to the large number of Bābis who were anxious to know his views. His main object has been to avoid any further division in the Bābi Church.

In conclusion, a few words must be said in regard to the whereabouts and condition of the Bābis at the present day. It is impossible to obtain reliable statistics as to their actual numbers, but one million is probably near the mark. The majority inhabit the large towns of Persia, such as Teheran, Ispahan, Yezd and Kerman. Persecutions are nowadays of rare occurrence, though the Bābis can never feel really secure within Persian territory, partly on account of the political stigma which attaches to their name, and partly on account of the suspicion with which they are regarded by the Mullahs. Three years ago, Teheran alone was said to contain upwards of 10,000 Bābis, and no doubt their numbers have greatly increased in the interval. It is hard to say precisely what degree of caution they consider requisite, or to what extent they are known as Bābis to the authorities and the populace in general. Certain it is that many distinguished persons are known by all to belong to this sect, and that they are on this account put to no apparent inconvenience. The Bābis are law-abiding citizens and ply their business on an equal footing with Mussulmans. No Bābi, however, who is known to be such, is allowed to enter a mosque. They have no places of worship of their own, but hold their meetings, generally after sundown, in the houses of various members of the community. The present writer has attended many of these gatherings, and has always come away deeply impressed by the simplicity, earnestness and courtesy of the Bābis. At these meetings, a practical example of the Bābi principle of equality is to be seen. Here we find, side by side, a learned doctor, an officer, a merchant and a servant, sitting, as the Persians say, "on four knees," intent on discussing the latest news of the Bābis in other parts of the world; listening to the recitation of a poem by some Bābi poet, or hearing the contents of the latest *lawh* from Acre. During the reading of these letters, the strictest silence prevails, and pipes and cigarettes are for the time discarded. In Turkish and Russian territory, the

position of the Bābis is one of comparative immunity. Askabad in Transcaucasia is a very important centre, and it is there, perhaps, that the followers of Beha enjoy the greatest freedom.

Finally, we must mention the recent spread of this religious movement in non-Mohammedan countries, which is practically confined to the United States of America. From the latest information, it would appear that no less than three thousand Americans now subscribe to the new faith. The propaganda first began in 1893, at the World's Congress of Religions in Chicago, when a certain Bābi, named Ibrahim Kheirallah, who had come to the States on business, gave a course of fifteen lectures on Mohammedanism and the various movements which had grown out of it. In the course of these "lessons," he continually referred to the teachings of the Bāb, and in a short time he is said to have secured over one hundred "believers." He next proceeded to New York City, where he published his lectures. Such were the beginnings of Bābism in the United States.

Of the subsequent history of the movement in America, it is at present hard to speak. At all events, it seems that here, too, the division between Abbas Efendi and Aga Mohammad Ali has been at work, and that the first Bābi missionary, Kheirallah, belongs to the party of the latter. The followers of Abbas Efendi, who believe him in all sincerity and devotedness of faith to be the incarnation of God, are known as the *Sabitis*, or the "Firm," while those who deny his claims have received from their opponents the name of *Nakizis*, or "Adversaries." The principal Bābi centres in the States are as follows: Chicago, about 1,000; Kenosha, Wisconsin, from 400 to 500; New York City, about 400; Washington, Baltimore, Philadelphia; Wilmington and Bellevue, Delaware; Newark, Fanwood and Hoboken, New Jersey; Brooklyn and Ithaca, New York; Detroit, Michigan; Boston, Cincinnati, San Francisco and Denver.

Bābism, though still, as it were, in its infancy, is said to count to-day over one million adherents, and the possibilities of its future success are infinite, for, in spite of internal schisms and external disabilities, there is no falling off either in the number of fresh converts or in the religious fervor of believers.

E. DENISON ROSS.

The Outlook

Saturday, June 22, 1901

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Eight Months of Parleying in China.
By Arthur H. Smith.

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The Outlook

Vol. 68

June 22, 1901

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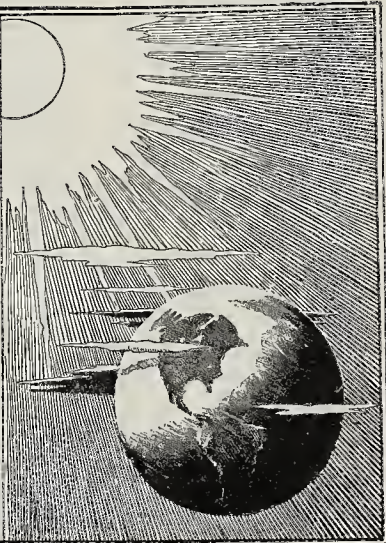
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No Third Term The country may be glad that Senator Depew, in an interview, urged the nomination of Mr. McKinley for a third term, since it brought from the latter a brief, perfectly explicit letter, the gist of which is contained in the following sentence: "I not only am not and will not be a candidate for a third term, but would not accept a nomination for it if it were tendered me." We are not among those who think that any harm to the United States would result if a President could be elected for three or even more successive terms. On the contrary, we are inclined to the belief that it would be a distinct advantage if American traditions resembled in this respect the English traditions. In England the triumph of the Liberal party necessarily implied the appointment of Mr. Gladstone as Prime Minister, as the triumph of the Conservative party necessarily implied at one time Lord Beaconsfield, at another Lord Salisbury, as Prime Minister. Such a tradition prevents faction within the party, and tends to secure the ablest if not the best man in the party as its permanent leader. But, whatever advantages or disadvantages there might be in the eligibility of a President for more than two terms, the practice of the country for many years, established and confirmed by the failure to nominate General Grant for a third term, has made this American tradition a part of the unwritten constitution. It would be bad politics at any time for a party to disregard it; it would be especially bad politics at the present time, with charges of imperialism current against the Republican party, which would certainly be reinforced by the disregard of the American tradition on this subject. There is no lack of men in sympathy with the general policy of the present Administration, and with political ability not inferior to that of the President under

whom that policy has been thus far carried forward, out of any one of whom an entirely competent and able President could be made. We are not in the business of nominating Presidents; but the list would certainly include Vice-President Roosevelt, Secretary Root, Judge Taft, Governor Odell; doubtless twice as many more equally capable could easily be added to the list of possible candidates.



The Boston Subway Again Massachusetts is witnessing a striking illustration of the power which corporation influence is able to obtain over legislative bodies. In that Commonwealth, fortunately, Governor Crane has been on the alert to protect the public, but most of the legislators—and most of the Boston newspapers—oppose his recommendations. When it is remembered that Governor Crane himself is a man of large business interests, and commands, to an exceptional degree, the confidence of business men, the strength of the corporation's grasp which he undertook to break becomes all the more noteworthy. The matter at issue related to the extension of the subway system of Boston under Washington Street. The Tremont Street subway, now in operation, was built by the city, with money borrowed at 3½ per cent., and was then leased for twenty years to the Boston Elevated Company at a minimum rental of 4½ per cent. on the net cost, with provision for further compensation to the city proportioned to the volume of business after passing a given limit. Obviously, as the city will soon begin to derive additional rental from the expanding traffic through the subway, these terms suffice to meet the city's interest charge and gradually to pay the debt incurred, leaving the subway clear to the city, possibly within twenty years, and

certainly within about thirty. This arrangement has been satisfactory to the city, and no doubt profitable to the company; and when a Washington Street subway is proposed, the same course would be the natural one to follow; it is, indeed, difficult to discover or invent any reason why it should not be followed.

☉

Governor Crane Demands a Referendum

There is no doubt that the sentiment of Boston overwhelmingly favored following in Washington Street the precedent set in Tremont Street, but the Elevated Company had other plans. It proposed to build the way itself and have the use of it for fifty years, turning it over then to the city. A bill to this effect was accordingly put into the present Legislature, and acquired overwhelming strength in both branches. The associated business interests of Boston declared against it, and so did organized labor—all demanding that the people of Boston be allowed to vote on the matter. Both political parties were committed to such a referendum. Nevertheless, all referendum and other amendments were voted down by large majorities in both branches, save one reducing the time from fifty to forty years. It was while the measure was on its way through the House that Governor Crane caused it to be known that, unless provision was made for submitting the matter to the people, he would veto the bill. But nearly the entire press of Boston had meantime been enlisted for the measure, and the Governor's declaration, while causing a storm of diverse comment, proved of no effect in staying the progress of the Company's bill. It was sent to the Governor, and he has now vetoed it, on the ground chiefly that the people of a city should have the disposal of their own streets, and that to spread a contract of this nature over so long a time is unwise public policy. Moreover, by securing a forty years' use of the Washington Street subway the Company would plainly be in a position to dictate the terms of a re-rental of the Tremont Street subway, whose present lease expires in seventeen years. As the Governor's veto is likely, though not certain, to be sustained by the neces-

sary one-third in the lower House, the whole question will probably go over to the next Legislature. The exhibition of legislative subservency to the corporation interest has deeply enlisted public attention in the State. Both parties have been about equally smirched by the episode, which suggests the widespread employment of sinister influences. Governor Crane himself, exemplifying in this matter the business man in politics in the best sense of the term, has gained greatly in popular strength, and a renomination will now certainly be forced upon him.

☉

For Majority Rule in Connecticut

The House of Representatives in Connecticut has retreated from the position it seemed to take a fortnight ago, when it defeated the Fyler amendment to the Constitution, slightly increasing the representation of the cities in the Legislature. Last week it fell in line with the recommendations of Governor McLean and by a majority of 117 to 101 voted in favor of a Constitutional Convention which may revise the whole system of representation. In this Convention, it is true, the representation will be "of acres and not of men," for each of the one hundred and sixty-eight towns will elect but a single delegate, and the one hundred little towns which have but a fifth of the population will elect two-thirds of the members. Nevertheless, this body must submit the result of its deliberations to the people of the State, to be accepted or rejected as a majority of the people and not a majority of the towns may decide. The friends of majority rule, therefore, are already rejoiced that its extreme opponents defeated the timid compromise proposed a fortnight ago. As often happens, the aggressive reactionaries have proven to be the most effective supporters of the radical reformers.

☉

The Alabama and Virginia Conventions

The Montgomery "Advertiser" reports that the Committee on Education of the Alabama Constitutional Convention has decided unanimously not to report favorably any ordinance which seeks to discriminate against the negro race in the division of the school fund. This report, while not

in any sense official, is in complete harmony with the expressions gathered from the leaders of the Convention by our correspondent, Mr. Thrasher, and presented in this issue of *The Outlook*. The press despatches announcing the introduction of resolutions disfranchising every person of negro ancestry, or every person of mixed ancestry, do not deserve the serious consideration which they are receiving at the North. The first of these proposals, we are informed, was introduced in the Convention by a young man, twenty-four years of age, who was entirely unknown to the people of the State prior to the presentation of his sensational measure. Resolutions of this sort, which in letter as well as in spirit run directly counter to the Constitution, will not be seriously considered by the Convention. They are seized upon by reporters merely for their sensational quality. In Virginia the proceedings with which the Constitutional Convention opened last week indicated a stronger sentiment for negro disfranchisement than was anticipated in that Commonwealth. One of the members of the Convention introduced a resolution requiring the delegates, before proceeding with their work, to take the oath of office prescribed by the existing Constitution of the State. One of the articles of this Constitution forbids the impairment of the right of suffrage, and, because of the presence of this article, the Convention voted, 56 to 38, against requiring its members to take the prescribed oath. It needs to be said, however, that some of those who voted with the majority, including Senator Daniel, stated that they did not themselves object to taking the oath, but did not wish to require others to take it who did object to so doing. Ex-Solicitor-General Goode, who was made the permanent President of the Convention, delivered an address which reviewed with seeming approval all that had been done in other Southern States to restrict the suffrage, and treated the decision of the Supreme Court upon the Mississippi disfranchisement clause as a final and complete sanction of that measure. This address, however, has been severely criticised by some of the best lawyers in the Convention, who point out that the Supreme Court merely declared that the Mississippi measure did not upon its

surface disfranchise men because of their race, and left the Court free to pronounce against any measure which was proven to disfranchise men on this account. It is hoped that the Convention will not go further than to make the payment of a small poll tax a prerequisite to the suffrage. This qualification alone would for the present put the whites everywhere in complete control while permitting all industrious men, regardless of race, to exercise the rights of citizens.



The Southern Industrial Convention

The Southern Industrial Association's meeting in Philadelphia last week was naturally made the occasion of a series of addresses aiming to familiarize the capitalists of the North with the industrial resources of the South. The most striking of these addresses was probably that upon the increase of the iron industry. Last year, said the speaker, Mr. J. B. Gibson, of Birmingham, Alabama exported 238,000 tons of pig iron, or over four-fifths of the whole amount sent abroad by this country. As cheap pig iron is the foundation of the cheap manufacture of iron of every description, the possibilities for the development of this industry at the South are almost without limit. Many of the later discussions of the Convention turned upon the bettering of Southern waterways, and especially upon the construction of an Isthmian canal. The demand for this latter seemed to be not only unanimous but most insistent, the majority of the delegates apparently favoring the construction of the Nicaragua Canal without much further diplomatic ceremony or any further legislative delay.



Union Against Sweat-Shops

It will be recalled that a sweat-shop bill strongly advocated by organized labor became a law in New York State in December, 1899. This law provided for the granting of licenses to manufacture garments only after an investigation by the Deputy Factory Inspection Department of the rooms to be used. Within fifteen months twenty thousand licenses were issued. The impossibility of thorough inspection and supervision of this number of shops by a force of fifteen factory

inspectors—the number assigned to the city by the State Department—needs no explanation. That the bill hardly touched the sweating evils was declared by the trade-union of the industry, the Church Federation for the Advancement of Labor, settlement workers, and the people who live in the sweating districts. The law's most obvious effect was to increase the opportunities for the bribery of officials. The Commissioner of Labor was made aware of the dissatisfaction as to the administration of the license law, and assigned the whole force of inspectors of the State Factory Department to duty in the city during the past month. The result to date has been the formulating of charges against four of the deputy inspectors for collusion and malfeasance in office. The attitude now taken by the Commissioner of Labor promises better things; but his work is not to be made the sole reliance of the opponents of the sweat-shops. At a conference of the representatives from all the trade-unions of the tailoring trade in the city of New York, and of Newark, N. J., recently held, it was resolved to notify all the manufacturers in the trade that at an opportune time the men would strike against the sweat-shop, and would demand shops under the control and supervision of the manufacturer. The National Association of Clothiers has likewise declared against the sweat-shop and in favor of establishing shops away from the tenement-house regions. If trade-unions and the manufacturers who are thus making common cause against the sweat-shop are upheld by public sentiment, by an insistent demand for garments made under wholesome conditions, this source of evil will soon be removed.

☉

The Metal Trades War The National Metal Trades Association, at its meeting in New York City last week, adopted resolutions calling upon the manufacturers of machinery throughout the country to unite in an aggressive war upon the Machinists' Union, now demanding ten hours' pay for nine hours' work. At this meeting steps were taken toward the raising of a fund of five hundred thousand dollars to be used in meeting the losses incurred by individual employers on account of strikes and lockouts. The workmen, through their union, sup-

port each other in this way (the men who are working contributing to the strike funds of the shops which are idle), and the Metal Trades Association proposes that employers shall likewise recognize their "solidarity." Regarding the disposition of the strike-fighting fund, Mr. A. J. Chalmers, of the Allis-Chalmers Company, is quoted as saying that among other things the fund "will be used to defray the expenses of men who are brought to take the strikers' places and to pay a bonus to those men if necessary. In Cleveland, during the foundry strike, 325 men were brought in, and received a bonus each of \$4 a day, besides their regular wages, some of these men getting in all from \$7 to \$8 a day. More than \$116,000 was spent in this way before the strikers returned to work." Over against these declarations from the employers, representatives of the Union have issued a statement declaring that, in a fight for the existence of their organization, it would have the support not only of every labor union in this country, but of the Amalgamated Association of Engineers in England, which has already cabled its promise of financial assistance. Inasmuch as the Amalgamated Association has not only a membership of nearly one hundred and fifty thousand, but a fund larger, it is claimed, than that projected by the Metal Trades Association, the machinists are probably able to endure a long conflict. On the surface the situation is serious in the extreme, but, owing to the fact that the Metal Trades Association, despite recent important accessions, does not yet enroll a majority of the manufacturers of machinery, and the Machinists' Union hardly enrolls more than a bare majority of the machinists, there is every probability that one side or the other may soon offer concessions. The times are too prosperous for either employers or men to remain idle and see the trade which had been theirs passing to rival concerns in which agreements have already been reached respecting both wages and hours.

☉

Consumptive Immigrants Barred

The Superintendent of Immigration, Mr. Powderly, has issued an order requiring immigration officers hereafter to exclude rigidly all

immigrants with tuberculosis of the lungs. Heretofore the exclusion of such immigrants has been at the discretion of the Boards of Special Inquiry at the various ports; but hereafter the exclusion is obligatory. The order from the Superintendent of Immigration is in conformity with the opinion of the supervising Surgeon-General of the Marine Hospital Service, that "tuberculosis of the lungs is now considered a dangerous contagious disease." When tuberculosis is thus classified, the general law for the exclusion of immigrants with contagious diseases is clearly applicable. Without doubt the notice of the new order will be promptly communicated to our foreign consuls and posted in the offices of foreign steamship companies, so as to prevent the emigration of families any one of whose members is the victim of consumption. It appears to us that this protection against the importation of infection might properly be accompanied by some local measures of protection within the United States.



The Cuban Convention

The Cuban Convention has at last adopted, without modification, what is known as the Platt amendment to the Army Bill. That is, it has agreed to embody in or append to the Constitution, and to embody in a permanent treaty with the United States, provisions that Cuba will not impair her independence by any treaty with any foreign power, nor bankrupt herself by financial engagements which she is unable to fulfill, that she will allow intervention by the United States to protect her from foreign invasion or domestic revolution, that she will protect all lawful rights acquired under the United States military occupancy, that she will complete the sanitation of the cities of the island, that she will leave the title to the Isle of Pines for future adjustment, and that she will sell or lease to the United States lands necessary for coaling or naval stations. As our readers know, we regard all these provisions, except the last, not only as right and reasonable for our own protection, but necessary to secure to Cuba that liberty and independence which we have guaranteed to her and for which we have paid such a price in men and money. Since certain influential papers in the

United States took a different view, insisting with great persistence that making these provisions a condition precedent to the withdrawal of our troops was a violation of our plighted faith and indicated a purpose on the part of our Government to disregard our guarantees altogether and to continue to govern Cuba for the present under military authority and eventually to annex her to the United States, it cannot be regarded as strange that the suspicion and hostility of certain Cubans was aroused, and that the Convention accepted the conditions only after much explanation, and after being assured that the President could not and Congress probably would not modify them. It now remains for the Cubans to organize a government to which the United States can safely intrust the responsibility for protecting persons and property which at present devolves on the United States. As soon as such a government is organized, and the treaty provided for in the Constitution is made, the United States should, and it is to be presumed will, withdraw its forces and leave the Cubans to try the experiment of self-government. Whether they will succeed, or whether recurring epochs of revolution and anarchy will take place, such as curse many of the South American Republics, remains to be proved. It will be in some respects advantageous to have in close proximity two islands like Cuba and Porto Rico, one independent, the other subject to but not a part of the United States, that Americans and the world may learn by an object-lesson which government furnishes the better protection to human rights and secures more effectively human liberty.



Cuban Orphans One of the results of the reconcentrado policy was the appalling number of Cuban children left homeless and helpless. The insular government acted promptly and energetically in its establishment of a special department for the care of destitute children, and by its decree of last summer assumed the guardianship until sixteen years of age of every destitute child legally committed to its charge. However, the need was still hard to compass. In 1899 Mr. Elmer E. Hubbard (who had been for five years a missionary in Japan, and had given spe-

cial attention to work for orphan children there), drawn by the reports of suffering in Cuba, went to Matanzas, and soon had rented a small house, making a home for twenty boys. From this beginning the Matanzas Industrial Home has grown, until there are now fifty children in two houses, one for boys and one for girls, who are sent to school and receive Christian training, care, and instruction. Mr. Hubbard has had a hard struggle to support the Home on the small and irregular gifts received from friends in this country, but the importance of its succor to the children whom he has rescued from the streets justifies his every effort. Once, when funds ran very low, he took the opportunity that offered of earning a dollar and a half a day by putting on the roof of a new Methodist church near by, rather than close his own doors. When a freshman in Ann Arbor, Mr. Hubbard and his chum boarded themselves for seventy-one cents a week, but he writes that with his later experience he could do it in Cuba for fifty cents. Indeed, the food at the school, consisting mainly of wheat (which the boys clean, grind, and roast themselves) and of fruit, costs but five cents a day apiece. So small a sum as two dollars and a half a month will actually feed, clothe, educate, and train one child; each member pledges this sum monthly. Any who are interested in aiding this charity may get fuller information by writing to Miss Grace Williams, Secretary, 610 Williams Street, Nashville, Tennessee. Help is greatly needed. Mr. Hubbard writes that appeals from other parts of Cuba are coming to him for the establishment of a work like his at Matanzas. In Cienfuegos, out of a population of thirty thousand, there are fourteen hundred poverty-stricken widows with children. At Cárdenas the Mayor states that there are fifty orphan children greatly in need of homes. What it will mean to Cuba to have these children come under the influence of a good Christian home, instead of growing up uncared-for waifs, without training or responsibility, is beyond estimate.

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The Boer War

Another British defeat occurred last week at Steenkopspruit, a little town in the Transvaal twenty miles south of Middelburg,

in the surprise and capture of two hundred and fifty men of the Victorian Mounted Rifles, together with a list of no less than sixty killed and wounded. According to Lord Kitchener's despatch, the enemy crept up to within short range, and suddenly poured such a deadly fire into the camp that only two officers and fifty men were able to escape. This is perhaps the most unwelcome piece of news received by the London War Office in a long time; following the defeat of a fortnight ago, it makes the situation in South Africa just now especially unsatisfactory to Englishmen. They believe that the Boers are secretly still gaining many recruits from the Dutch districts of Cape Colony. It is proposed, therefore, that the constitution of Cape Colony be suspended, although the only way in which this could legally be accomplished would seem to be by Act of Parliament. Mr. Chamberlain and Lord Milner (the latter of whom was justly promoted to the peerage on account of his splendid work in South Africa) might well hesitate before taking this step; they would presumably not wish to invite opposition on such an issue. Up to last week Lord Kitchener's recent proclamation has been thought to be sufficient to cover the situation. His proclamation was to the effect that any resident in the martial law districts of Cape Colony found in arms, inciting to fight, aiding the enemy, or endangering by overt act the British forces, would be tried by court martial, and be liable to the most severe penalties. Such persons might even be shot.

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The Transvaal Mines to be Taxed

Sir David Barbour, who was appointed by Sir Michael Hicks-Beach, the Chancellor of the Exchequer, to investigate the extent to which the resources of the Boer country could be taxed to pay the cost of the present war, has reported in favor of a ten per cent. tax on the profits of the mines, estimating that such a levy will yield yearly \$2,250,000. The tax, it will be noted, is upon the profits of the mines and not upon their gross product, and is therefore a lighter tax than that which rests upon most real estate in this country. Sir David reports that the mines can pay it and still be better off than they were

under the Transvaal Government, which collected from them \$3,000,000 a year through the monopoly charge placed upon sales of dynamite. Inasmuch as the owners of the mines bore so prominent a part in the agitation which occasioned the war, the British taxpayers will certainly indorse Sir David's proposal, and may make the tax heavier than he suggests. In every country there is a large number of thoughtful people who believe that, however true it may be that the value of farms is largely the result of the public and private improvements made by the owners, the value of mines is almost solely a bounty of nature, and as such should be treated as the natural property of the general public. The recommendation for South Africa shows that the English Government will at least not follow the example of many of our Western States which have practically exempted from all taxation the kind of property which is least the creation of private enterprise and which with the most apparent justice may be claimed to belong to the people. As regards the other resources of the Boer territory, Sir David reports that "the Orange River Colony will be unable for some years to meet the ordinary cost of administration," but that the Transvaal may begin to pay something toward the cost of the war "two years after the conclusion of peace." This is hardly an optimistic report, especially since the proposed yearly tax upon the mines hardly exceeds the present weekly cost of the war.



The Congo During the past two years so much attention has been drawn to the northern and to the southern parts of Africa—more especially to the Sudan and to the Transvaal by the achievements of Lord Kitchener in both regions—that the interesting central portion, the Congo Free State, has hardly received proportionate notice. Last week, however, the Belgian Parliament's action once more drew attention to that vast domain. After the Berlin Conference of 1885 the territory between the Sudan on the north and British Central Africa on the south, between German East Africa and Portuguese West Africa, together with the land immediately about the mouth of the Congo River on the African west coast, was de-

clared by the signatory Powers a great Free State, under the immediate sovereignty of the King of the Belgians, a monarch who beyond any one else had interested himself in the development of the region. The Conference established in the Congo State both freedom of trade and freedom of navigation of the Congo, of its tributaries, and of the lakes and canals connected therewith. The slave trade was prohibited, rules for the protection of the natives were laid down, and the signatory Powers took upon themselves to accept the mediation of one or more friendly governments should any serious dispute occur. Leopold II. took over the sovereignty of the State on the basis of personal union with Belgium, not only bequeathing to that country all of his rights in the Congo State, but also announcing his willingness to hand over the Congo to Belgium before his death. A later convention between Belgium and the Congo State preserved to the former the right of annexing the latter after a period of ten years. That period has now lapsed, and the action of the Belgian Parliament is consequently of great interest to all of the colonizing Powers in general, but to France in particular. The French Sudan immediately adjoins the Congo State to the north. It has long been understood that, in case Belgium could not control matters in that part of Africa, France would have a decided opinion as to the succession, especially as the French domain in Africa is deficient in navigable streams. The Congo is navigable for a hundred miles from its mouth; above this, for a distance of over two hundred miles, there are numerous rapids, but beyond there are no less than a thousand miles of navigable water. The Belgian Parliament wants annexation, but the King now suddenly announces that he will not hand over the Congo State before his death. His Parliament, however, is in no mood to humor him.



The Chinese Indemnity On Monday of this week it was announced that the plenipotentiaries of the foreign Powers at Peking had agreed on the terms of the payment of the Chinese indemnity. This indemnity is a principal result of the Boxer massacres and the foreign occupation of the Chinese capital and of

the metropolitan province of Chili. It appears that the indemnity is to draw interest at four per cent.; the bonds are to be issued at par, and a large annual payment is to be made to the sinking fund. We note that certain of the Powers demanding the four per cent. provision are unable themselves to raise a loan at that rate. It is reported that the sources from which the revenue shall come are the salt gabelle or tax and the native customs, while the maritime customs at the treaty ports are to be increased to an effective five per cent. Mr. Rockhill, American Special Commissioner to China, has also secured the consent of the other Powers to the international conservancy of the entrances to the Pei River and to Wusung Harbor near Shanghai, matters which the local foreign Chambers of Commerce in China have urged for three decades. It would seem, therefore, that all the articles of the protocol have now been settled except the modification of commercial treaties.

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Other Chinese News Coincidentally with this information comes the news that the Imperial Government has issued orders for the Peking-Hankau Railway to convey Chinese troops to Peking. These will arrive in the capital much earlier than was expected. On Monday also came a confirmation of the recently rumored massacre of Roman Catholic priests and native converts in southern Mongolia. The soldiers who executed this atrocity were commanded by General Tung, Prince Tuan, and Duke Lan. These three were perhaps the most prominent anti-foreigners during the Boxer outbreak. Because of their control of the Chinese army and hence of the Chinese Court and Government, the foreign plenipotentiaries at Peking did not insist on the demand for their heads, as it was finally realized that the Imperial Government could not carry out the death sentence. The utmost which the Government was apparently able to do was to deprive General Tung of his command and all his honors, and to banish Prince Tuan and Duke Lan to the borders of Turkestan for life. This edict did not seem greatly to trouble the three; they did not get nearer Turkestan than the southern border of Mongolia, not far from

the temporary Chinese capital at Singan. The massacre is one result of their sojourn, and it is greatly to be feared that the deed was done with the connivance of the Empress Dowager, hitherto their powerful protector.

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College Commencements The reports of the Commencement exercises at American colleges last week bore striking testimony to the great enlargement of teaching facilities in many parts of the country, in the increasing endowments, in the dedication of new buildings, and in the enlargement of faculties. At Columbia University in New York City the new Alumni Hall was dedicated, and President Low announced the establishment of a chair in Chinese by the generosity of an anonymous founder, who accompanied his gift with a letter in which he urged the importance of a fuller knowledge of the Chinese religion. Now that our relations with the East have become so much more intimate than at any other former period, and that intimacy is likely to deepen and broaden, we shall imperatively need all the knowledge we can get of the Eastern point of view and the Oriental habit of mind. It is impossible for nations to deal justly with one another unless their intercourse is based on intelligence. The endowing of a chair in Chinese, it is to be hoped, will be the beginning of an effort to furnish at our colleges thorough instruction in the languages, the literature, and the religion of the East. The experiment at Columbia will be watched with interest; it will be initiated under conditions entirely different from those which surrounded the earlier attempt to teach Chinese in Harvard University. China is a great deal nearer us to-day than she was ten years ago; the whole East is nearer the West; and he must be blind indeed who does not foresee the new chapter in the world's history which is to be written during the present century in the action and reaction of the East upon the West and the West upon the East. Honorary degrees are being conferred with very much more caution than in former years, and hence are regaining their value. Among the most interesting events of this kind during the present season will be the

conferring of honorary degrees on two Professors in the Union Theological Seminary, Charles Augustus Briggs and Francis Brown, by the University of Oxford.



Professor Safford Professor Truman Henry Safford, who died on Thursday of last week, was a mathematician of very unusual gifts and an astronomer of distinction. Born at Royalton, Vt., in 1836, his mathematical powers developed so early that at the age of nine he prepared an almanac, and at the age of fourteen he calculated the elliptic elements of the first comet of 1849. He discovered, by his own ingenuity, a method of materially abridging the labor of calculating the rising and the setting of the moon. It was only necessary to state the terms of an elaborate proposition to him to receive instantly a solution. So long ago as 1846 Professor Peirce, of Harvard, said of him that his knowledge was "accompanied with powers of abstraction and concentration rarely possessed at any age except by minds of the highest order." After graduating from Harvard University he spent a number of years at the Harvard Observatory. In 1865 he was appointed Professor of Astronomy in the University of Chicago; and as Director of the Dearborn Observatory he discovered many new nebulae. From 1869 to 1871 he was engrossed in the catalogue of stars then being made by co-operation of European and American astronomers. In 1878 he became Professor of Astronomy in Williams College, a position which he held until the day of his death, although his teaching had been interrupted for several years by failing health. He was a member of many scientific and learned societies, both here and abroad. He was the author of a work on "Mathematical Teaching and its Modern Methods" and of a number of catalogues of stars. He was a man of tireless industry and of almost continuous mental activity; and the break in his health was due to his extraordinary assiduity. On Sunday of this week his funeral took place in Williams College Chapel, and was marked by an oration from President Carter of unusual power and tenderness even from one always a master in apt and felicitous language.

Commencement at Andover

Andover Theological Seminary has just added two capable men to its Faculty, the Rev. Charles O. Day, to the chair of Homiletics, vacated by the death of Professor Churchill, and Professor J. W. Platner, who leaves the Harvard Divinity School to take the department of Church History. In this department, though Professor Smyth will still continue to lecture, he passes much of the work over to his younger colleague. This change was made the occasion of presenting to Professor Smyth, at last week's anniversary, a portrait of himself, painted by Mr. Hugo Breul, of Providence, the gift of his old pupils. The presentation address by the Rev. Dr. H. P. Dewey, of Brooklyn, showed that a peculiarly warm affection is cherished for Professor Smyth by pupils whom he has impressed, not only as an erudite instructor, but as a lovable and noble character. In his reminiscences Dr. Dewey expressed high esteem of the wisdom with which the Andover professors had borne themselves through the storm of theological controversy, and characterized them as great leaders. Times and conditions have changed since then. The examination of Professor Hincks's new department of Systematic Theology led one of the examiners to remark upon the former attitude of suspicion toward Andover teaching as having passed away. The mooted transfer of the Seminary to Cambridge, whatever valid reasons exist for it, is adjourned for a time, though we hope only temporarily; the new reinforcement of the Faculty, as well as some other important changes, gives hope that the Seminary, in which only twenty-five students were catalogued last year, is about to enter on a period of increased prosperity.



Missionaries by Themselves

There is one meeting in this country in which missionaries form the sole element. They make all the plans and do all the speaking. If any one else takes part, it is by special courtesy. There are no officials to guard against unexpected or undesired revelations; no popular pastors who are supposed to be all-powerful in the matter of raising money—the special aim and purpose of most missionary gatherings. This particular gathering

is that held annually at Clifton Springs by the International Missionary Union. Membership is limited to those who have seen service on the foreign field. The sessions are held in a tabernacle connected with the Clifton Springs Sanitarium, built and donated to the Union by Dr. Henry Foster for this special purpose, while for one week all members are the guests of the Sanitarium. With such a membership it is evident that there can be no continuity in the attendance, which varies much from year to year. This year there have been many new faces. A large delegation came from China, including Messrs. Whiting and Gamewell and Dr. Edna Terry from Peking, and Messrs. Sprague and Williams, of the famous Gobi Desert caravan. Mr. Bunker came from South Africa, Drs. Downie and Mansel and Mr. Clancy from India, Miss Watson from Burma, and Miss McAllister from Liberia. Almost all the American and Canadian missions were represented. In the discussion of mission methods one noted frank statements of missionary blunders as well as gratitude for missionary success, vivid portrayal of the terrors, results, and opportunities of massacre and famine, as well as the everyday experiences of the missionary life. Men and women who have walked with God in the fire do not forget him in peace, and their spirit has taken possession of all. This year there was a peculiar hush when the memories were recalled of some who have left the number: first, the China martyrs, then such men as Dr. Cyrus Hamlin, Bishop Parker, and especially Henry Foster, to whom the Union owes so much of its growth and comfort. Yet these did not seem to be far away, and as the roll was called it was almost as if the response was heard from the other side.



The Young Men's Jubilee The fiftieth year of the Boston Young Men's Christian Association, the oldest in this country, was celebrated June 11-16 by an International Jubilee Convention of the Associations of North America. The Montreal Association was organized a little earlier in the same month, December, 1851. The international character of the commemoration was manifested both by the presence of numerous delegates from

abroad, many of them distinguished men, and by congratulatory telegrams from President McKinley, from the Emperor of Germany and the Kings of England and Italy. M. Siegfried, a member of the French Senate, in offering the congratulations of the French Associations, presented as a souvenir of their affection a reproduction of the admirable painting by Dagnan-Bouveret representing the institution of the Lord's Supper. Among all these greetings none marked the catholicity of the Associations so significantly as the address presented by Fr. Vassilief in the name of the St. Petersburg Association, now numbering eight hundred members, with the sanction of the Holy Synod of the Russian Church, and accompanied with the congratulations of the Czarina. Dr. Klug, President of the German National Committee, referred to the Association triangle as symbolizing the union of Germans, French, and Anglo-Saxons for Christian ends, "the greatest power in the world." June 15 was specially kept as "Jubilee Day" by a commemorative service in the Old South Meeting-House, where a tablet was unveiled to record the formation of the Association in the Old South Chapel in Spring Lane, a building now removed. The Old South meeting was followed by a meeting in Boston's other historic forum, Faneuil Hall. Here hangs the great painting commemorating Webster's speech before the Senate in 1830 for "Liberty and Union." Pointing to this, Lieutenant-Governor Bates eloquently spoke of the coming time of liberty and union throughout the earth. A number of foreign delegates warmly responded, among whom Baron von Szilassy, Judge of the Supreme Court in Budapest, referred to the American welcome of the exiled patriot Kossuth, in 1852, as gratefully remembered in Hungary. The evening reception was attended by five thousand persons.



The Programme The programme of the six days covered in general a review of the work of the Association for the several interests in view, a presentation of its fundamental principles, and an outlook upon the field of enterprise before it. Among the classes affected by it the industrial interests were prominent. Mr. E.

L. Shuey, of Dayton, O., on "The Contribution of the Association to the Welfare of the Commercial and Industrial Classes," spoke of the increase of the earning power of young men that had been effected. The first class in freehand drawing in American evening schools had been started by the Association. This had brought in industrial, mechanical, and architectural drawing, other schools following the example. This led on to training in handiwork of various kinds, extending to the science and culture studies. Twenty years ago the membership was mainly commercial; now in many Associations it is largely drawn from mechanics, and thousands of employers receive to advanced positions young men trained in Association classes. The Young Women's Associations, joining where possible in the courses and examinations, have benefited thousands of young women in industrial pursuits. The noon shop Bible classes, while among the latest, had been among the best additions to this work. "The Railway Men of North America" formed the topic of the evening of Jubilee Day, with Mr. Lucius Tuttle, President of the Boston and Maine Railway, in the chair, and also the subject of one of the sectional meetings, presided over by Mr. B. D. Caldwell, traffic manager of the Delaware, Lackawanna, and Western. The army and navy work of the Association received grateful testimony from Major-General Wheeler, Rear-Admirals Watson and Higginson, and Captains Wadhams and Hobson. In speaking of "Fundamental Principles," Mr. Cephas Brainerd, of New York, attributed the success of the Association work to its non-ecclesiastical character, as a work undertaken wholly by laymen as a part of the daily life and service of Christian men for their neighbors in secular pursuits. The religious basis and motive received abundant affirmation in several addresses. The noon meetings from 12 to 1 recalled the fact that the Fulton Street noon prayer-meeting was started by the New York Association in 1856. On the closing day, Sunday, June 16, simultaneous afternoon meetings were going on, for men, for women, for boys, and for Scandinavians. The closing meeting at Mechanics' Hall, the same evening, had for its theme "The Unnumbered Multitude of Young Men of

Non-Christian Lands." The immediate practical outcome of the jubilee is the endeavor to raise an endowment fund of \$1,000,000, of which about one-half has already been subscribed.

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The epidemic of credulity which breaks out anew in every age of unrest is manifesting itself in a remarkable form in the spread of the Dowie movement in Chicago. There are now in that city ten "Tabernacles of Zion," and the meetings which the leader himself addresses are attended by thousands of devoted followers. Sunday before last, when he was addressing an audience of over five thousand people in the Auditorium, he proclaimed himself to be "Elijah," who had appeared "first as Elijah himself, second as John the Baptist, and who now comes in me, the Restorer of all things." Then he went on to declare that while Elijah at his first appearance was only a prophet and John was only a preacher, "I combine in myself the attributes of prophet, priest, and ruler over men." Finally, at the end of an impassioned rhapsody on the rôle which he was to play in the redemption of the world, he said to the audience: "All who believe me to be in very truth all this, will stand up," and over three thousand people rose to their feet and greeted his declaration with cheers. A little later another scene hardly less impressive was presented, when, after arraigning the medical fraternity for their antagonism to himself and for their faithless distrust of spiritual forces in the healing of disease, the preacher paused and said: "I will ask all in this house who have been healed of disease by prayer since they joined Zion to rise." Over two thousand people at once stood up. "Have I," he then asked, "ever charged you a cent for these healings?" and the response came in a great chorus of "No's." The audience was at one with the speaker, and seemed to believe him when he proclaimed that he would redeem Chicago from its dives and divorce courts and every form of pollution, and substitute for democracy "a theocracy pure and simple, the government of God, by God, and for God." Such a phenomenon as this is not to be passed over with a smile of contempt. Mr.

Dowie never could have attained his power unless he had appealed to some of the deeper human instincts, and proclaimed a faith which met the needs of his audience. One of the ministers in Chicago, the Rev. D. H. Loux, said very wisely that while Dowieism would probably soon come to an end, as similar movements have done before, nevertheless it had to be recognized that Dowie had gained his hold in Chicago, not merely by his passionate attacks upon almost every form of sin, but because of his protest against the materialism which was ruling in the name of science.

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Philadelphia's Betrayal

The rapid transit bills revolutionizing the street railroad legislation of Pennsylvania, which week before last were pushed through the Legislature with such indecent haste by the political machine of the dominant party, were last week given practical effect by the forcing of fourteen ordinances through the Philadelphia City Councils granting rights of way on, over, and under the principal streets of that city to a syndicate made up of men identified with the political machine in control of both State and city. The shameless haste exhibited by the State Legislature was, if possible, exceeded in the city Councils. One of the few members of the Common Council who stood out in favor of a chance for the public to consider the irrevocable action which its representatives were asked to take put the situation as follows just before the final vote was taken:

This lightning-like legislation is without precedent and wholly without defense. We were asked to delay final action upon these bills for one week, to permit persons in interest to discuss them before our committee. You refused, and in sheer desperation one member asked for twenty-four hours' delay, so that he could at least read the bills; and you cried him down. A reputable and competent man offers three-cent fares and rapid transit and you bid him begone. You are asked to demand three-cent fares on these roads, and you vote for five. What chance has anybody against an organization like this? Requests for time, for postponement, for debate, are turned down with the cry "they must go through to-day," and through they go. Year in and year out you stand here and promise the dear public good water which they never get, parks they don't want, and all sorts of things nobody asks for; but when you are asked to save a

poor devil two cents on a car-fare, you howl and vote against the proposition.

But the climax of disregard of public rights was yet to follow. Up to this time those who protested against the reckless legislation could speak only in vague terms of the enormous value of the public property thereby given over to private owners. But on Thursday, before the ordinances had reached the Mayor for signature, Mr. John Wanamaker sent to him a letter containing this concrete proposal:

For the powers, rights, and franchises granted and intended to be secured by the fourteen ordinances referred to I will give to the city of Philadelphia the sum of \$2,500,000, and as a guarantee of good faith in the matter I have this day deposited with the Real Estate Trust Company on account of this proposition 10 per cent, or \$250,000. My offer of two million and a half dollars is made, not because I conceive that sum to be the measure of the value of the franchises granted by these ordinances, for I believe them to be much more valuable, but merely as an indication to your Honor in concrete form of the magnitude of the gift conferred upon private citizens without return to the people. It seems to me that to give away such franchises for nothing when others stand ready to pay millions for the same rights is little short of public plunder.

I will cheerfully pay the sum I have named, but I suggest to you that if the new ordinance required the franchise to be put up at auction and sold to the highest bidder an amount largely in excess of that which I have designated could be readily secured.

This letter was sent to the Mayor in duplicate.—one copy to his house and one copy to his office. The latter copy was handed to the Mayor, but he, after noting the handwriting in which it was addressed, threw it back after the messenger, and refused to examine it even after he was told the general nature of its contents. As soon as the ordinances reached him he gave them his signature, thus cutting off all chance of better terms unless the Federal Courts should declare the franchises invalid because of the flagrant manner in which they violate the principle of the equal rights of citizenship. We are not among those who think there is any hope that the courts will assume this extraordinary and probably indefensible position. The remedy to be applied is not judicial, but political. The contract made cannot be impaired, but the rapid transit systems chartered may be regulated by ordinances which cannot be overthrown by the courts so long as they permit the companies a fair rate of interest on

the capital actually invested. What is needed is the awakening of the public to the value of the public property which its representatives are turning over without compensation to private interests. In the securing of this awakening the brazen acts just perpetrated at Harrisburg and Philadelphia must have an incalculable influence. The great body of the people are not influenced by forebodings. But an act of defiance, like the contemptuous rejection of an offer of over two million dollars for property given without price to the friends of the ring, may in Philadelphia have consequences like those which followed the Tweed revelations in New York.



Y. M. C. A.

The tendency to use cabalistic letters for titles is due to—what? perhaps the hurry of the age. We have the Y. M. C. A., the C. L. S. C., the Y. P. S. C. E., the W. C. T. U., and we know not what other initialed and abbreviated titles. The jubilee meeting of the Young Men's Christian Association, of which we give some account on another page, gives emphasis to these and kindred organizations, formed partly to interpret and emphasize, partly to make practically effective, that unity which we venture to affirm characterizes Protestant evangelical Christianity, notwithstanding the complaints of pessimists within the Church and the criticisms of those without. That unity, as it actually exists, is as real as the Roman Catholic unity; but it is based, not on identity of organization, of ritual, or of creed, but on identity of purpose in Christian work. It is true that a certain dogmatic basis underlies the Young Men's Christian Association; for the Association was organized at a time when a dogmatic belief concerning certain fundamental articles of faith was regarded as essential to effective co-operation in Christian work. If it were to be organized now, it is doubtful whether even so general a requirement as membership in an evangelical church would be required for active membership in the Association. Certainly a great deal of its work is simply humanitarian and philanthropic, and has no relation to the evangelical basis which is supposed to underlie it. It differs in this respect from

the Evangelical Alliance, which was organized by representatives of fifty denominations, not so much for purposes of practical work as to manifest Christian fellowship and promote the spirit of Christian co-operation working through other channels.

The organization of the Young Men's Christian Association preceded by two years the organization of the Evangelical Alliance, and led the way in interdenominational co-operation, its twelve original members belonging to the four principal denominations. Influential as the Alliance has been, the practical effectiveness of the Association has been far greater, owing to the emphasis it has put on the social character of Christianity. The parent Association in London was the leader in that many-sided movement which it is common to describe by the term "applied Christianity"—an infelicitous phrase, since nothing deserves the name of Christianity which is not "applied." The opening, in 1848, of rooms where any young man for a small fee might have access to a library, a reading-room, a social parlor, classes for instruction, and a restaurant, was a year in advance of the inauguration by Frederick Denison Maurice and Charles Kingsley of the work of the Christian Socialists, with its fruitful results both in Co-operative Societies and a radical change of heart in the Church toward social problems. It may be doubted if the world has yet seen any better or wider exhibition of Christian Socialism than in the diversified work of the Young Men's Christian Association for comradeship and culture. At the root of it is that consciousness of human brotherhood to which the Socialist appeals, coupled with a practical recognition of the Christian missionary principle—the spiritual priesthood of all disciples of Christ—each as his brother's keeper, each as an opener of ways by which men may come to God. Its direct evangelical work has been valuable; its practical philanthropic work among young men has been more valuable; but most valuable of all has been the indirect influence which it has exercised in breaking down sectarian barriers by quietly ignoring them, and in proving that the spirit of Christ is far more important than any dogmatic definitions about Christ, by showing what that spirit can do when freed from dogmatic defini-

tions. It has furnished in our towns and cities the best kind of substitute for a club to thousands of young men to whom formerly only doors of vice were opened, the doors to a better social fellowship being closed either by their lack of means, their lack of culture, or their lack of introductions. It has extended, on the one hand, into most of our colleges, on the other into many of our railroad organizations, and it is capable of still further indefinite extension. It is getting rid of the sentimentalism which at one time threatened to be its bane, and is more and more appealing to men by methods that are wholly manly. It has long since passed the experimental stage; and though it will never pass beyond the period in which its work may be criticised and therefore improved, it has proved its right to friendly criticism by the spirit in which it has generally treated its critics, its right to the support of the churches by the support which it has given to the churches and by its tendency to take up work which the churches are not doing and cannot well do, and leaving alone the work which they are doing, and its right to the support of all intelligently philanthropic men, and especially all broad-minded employers, by the humane and philanthropic work along social and educational lines which it is doing in a dignified and self-respecting way among young men and by young men in a genuine spirit of co-operation.



Concerning the Theater

There are two ways in which the moral and artistic tone of the theater can be raised so as to restore its normal function as one of the great forms of human expression, as an interpreter of national life, and as a school of manners. The ideals, the standard, and the taste of the stage can be advanced immensely by the actors themselves. That this is entirely practicable has been shown many times. In most cases in which the presentation of the Shakespearean or other serious drama has been a commercial failure, the failure has been due, not to the quality of plays produced, but to the lack of sound business management. The finest art in the world will necessarily fail if it is not backed by wise and rational management. Sir

Henry Irving's financial reverses have been due to the fact, not that he has presented Shakespearean plays, but that he has failed to keep the reckoning between his expenses and his income. His expenditures in presenting the plays have been so great that no popular success could fairly sustain them; a subsidized theater was needed to justify the outlay. Even the theater-going public, which is by no means uniformly intelligent or wise, understands and appreciates good work; and that portion of it which would naturally be drawn to theaters of a high class would rather see a good play well presented than a poor play extravagantly mounted.

The New York "Nation" recently commented upon the interesting experiment which Mr. Frank R. Benson has been making in England. Mr. Benson is an Oxford graduate, who made a record as an athlete while at the university, who had a natural aptitude for acting, and was a devout and intelligent lover of Shakespeare, though in no sense a man of dramatic genius. After leaving college and gaining by actual experience some knowledge of stage management, Mr. Benson organized a company of young men, some of whom were his college friends, and went through the provinces presenting Shakespearean and other plays. The company was unusual not only in its quality, but in its spirit; when it was not at work professionally, it was amusing itself with cricket or football, and leaving everywhere the record of its athletic ability. The progress was slow, the work hard, and the income precarious; but the company, being in earnest, intelligent, and with high artistic standards, steadily pushed ahead. It passed from the smaller to the larger provincial towns, and finally appeared in London, where it soon scored a decided success. Mr. Benson is still a young man, but he is now at the head of what is commonly regarded as the best stock company in the English-speaking world; and he has done more, in the judgment of the "Nation," to popularize Shakespeare in Great Britain than any other man of his generation, not even excepting Sir Henry Irving. For several years past Mr. Benson has been the director of the annual Shakespearean Festival at Stratford-on-Avon. During the past few weeks he has

presented a cycle of the historical plays, introducing two or three Sheridan comedies for the sake of variety. He has presented Shakespeare in Sir Henry Irving's own theater for a season of six weeks, not only with credit but with profit, and with the aid of comparatively inexpensive scenery. All this has been done by a young man of intelligence, character, and ideals, who is not in any sense a man of genius, but who combines with high standards and scholarly knowledge of the material with which he deals, wise management and a taste which is not only good but sagacious. This shows what can be done by the actor inside the theater.

Much may be done also by the public which goes to the theater. That public can discriminate between the good and the bad play. It can destroy the bad play whenever it chooses, by the most effective and final kind of condemnation—leaving it severely alone. When people cease to go to cheap melodramas, sensational, coarse, and indecent plays, this kind of entertainment will vanish from the stage; it remains there because it pays. When the public patronizes clean plays and good plays, plays of this kind will take entire possession of the stage and hold it. It lies with the playgoer to decide whether the theater shall remain what it too often is, a place of frivolous and questionable amusement, or shall become once more one of the instruments of popular education. Actors will follow the cue which the audience gives them. Good work on the stage ought to have prompt recognition.

The University of Pennsylvania has illustrated one form which that recognition may take: it is to confer an honorary degree upon Mr. Conried, Director of the Irving Place Theater in New York City—a theater in which the drama is treated as a serious work of art, and the actor's part in it, not as a business, but as an artistic profession. In announcing to Mr. Conried the action of the trustees in conferring the honorary degree, the Secretary of the University used these words:

I think it right that you should know how scrupulous this University is in extending its honors. A name once submitted to the trustees must undergo scrutiny and reports of committees for three consecutive monthly meetings before a ballot can be taken. A full majority of the Board is required for this

action, and a single black ball would be fatal to the proposition. I wish that this careful proceeding could be more widely known, for it would enhance the dignity of the degrees, both to the recipient and to the general public.

The university has more than once recognized the theater; when its example is followed by the other great intellectual, moral, and social authorities, the stage will be quick to respond to the encouragement or disapproval of the public.

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Missionary Union in the Philippines

We have received from a correspondent in Manila the following letter, which seems to us of such importance that we publish it in our editorial columns, with our hearty indorsement.

An event that may be historic and of transcendent importance in its development and influence rather than because of its intrinsic value is the formation of the Evangelical Union of the Philippine Islands, which organization was formed here on the 26th of April, 1901. It was brought about largely through the efforts of the Rev. James B. Rodgers, Senior Missionary of the Presbyterian Church, who has been working for a long time to effect some sort of union among Protestant missionaries in these islands. Mr. Rodgers has been a missionary for a number of years in South America, whence he came to Manila about two years ago. He has seen the uselessness of the expenditure, both of effort and money, in foreign mission fields, the representatives of the several denominations overlapping each other; and he determined, if he could, to secure in these new American possessions some better methods, and possibly a better spirit, in and with which the work of evangelization might be presented to the Philippine people. More than a year ago the sojourn here of Bishop Warne, of the Methodist Episcopal Church, permitted a conference between the representatives of the two Churches which are at work in Manila, and although nothing was then effected, the beginnings were made of the union just accomplished. Bishop Warne has been making his second or third episcopal visitation here, and the presence of the Rev. J. C. R. Ewing, Presi-

dent of the Forman College, Lahore, India, a leader in Presbyterian mission work, and of the Rev. Homer C. Stuntz, D.D., the newly appointed Methodist Presiding Elder for the Philippine Islands, himself a missionary of long experience, presented the desired opportunity for thorough consultation. Meetings were held, and committees were at once named to prepare a plan of union, and also to suggest a division of territory, to the end that all the missionary forces available could be used in the most effective manner. The Ministerial Alliance of Manila gave a dinner in honor of the visiting brethren, at which were gathered twenty-eight representative missionary workers, twenty-four of whom were exclusively devoted to purely Christian work. At this dinner the theme uppermost in mind was the desired union, and that social meeting gave a forceful impetus to the movement.

The Union was formed under a simple and brief Constitution, the important sections of which are these:

Art. I.—Name. The name of this society shall be the "Evangelical Union of the Philippine Islands."

Art. II.—Object. It shall be the object of this society to unite all the Evangelical forces in the Philippine Islands for the purpose of comity and effectiveness in their missionary operations.

Art. III.—Membership. All regular appointees of recognized Evangelical organizations working in the Philippine Islands may be members of the Union. Other Christians, lay or clerical, may be elected to membership by the Executive Committee.

Art. IV.—Management. There shall be a central Executive Committee composed of two members from each recognized Evangelical organization represented in the Union and working in the Philippine Islands. Each committee shall consider and make recommendations upon all questions referred to them affecting missionary comity in the Philippine Islands. The Executive Committee shall elect its own officers.

The by-laws provide that "one of the duties of the Executive Committee shall be to meet and confer with workers of any societies that are not now parties to this agreement, and to confer with and advise representatives of societies arriving in the future as to the location of their respective fields; also earnestly to urge them to become parties to the agreement and to choose members who shall represent their missions in the Executive Committee of the Union."

Not the least valuable and important agreement was that the name "Iglesia Evangelica" shall be used for the Filipino churches which shall be raised up, and, when necessary, the denominational name shall be added in parenthesis, *e.g.*, "Iglesia Evangelica de Malibay (Mission Methodista Ep.)." This will give the native people the idea of Protestant Church unity, a unity to which they have been accustomed in their relations with the Roman Catholic Church, hitherto the only Church organization they have known.

Upon the adoption of the Constitution officers were elected as follows: President, Major E. W. Halford, U. S. A. (Methodist); Vice-Presidents, the Rev. C. W. Briggs (Baptist) and the Rev. E. S. Eby (United Brethren); Secretary, the Rev. L. P. Davidson (Presbyterian); Treasurer, Mr. Z. C. Collins (Y. M. C. A.).

The Executive Committee, as will be seen by the Constitution, is the important body of the Union. This has been strongly constituted, with the Rev. Jay C. Goodrich, Agent of the American Bible Society, as President, and the Rev. L. P. Davidson, Secretary.

After several prolonged sessions the committee charged with that duty was enabled to report an agreement upon division of territory. That was the difficult and delicate point, and that a conclusion was reached at all is due greatly to the influence of Dr. Ewing, and to the spirit of harmony and concession prevalent in every mind. Briefly, the islands are divided thus: Manila, city and province, is common ground; the Presbyterians go to the south of Luzon, and the Methodists to the north, as far as Dagupan, while the Ilocano provinces are assigned to the United Brethren, two of whose missionaries have been here for a little time and have participated in the conference. The Baptists have had their work in the Visayan islands of Panay and Negros, and that field was left as it is, divided between them and the Presbyterians, there being a definite limit to the territory which each occupies. The Baptists were not represented in the conference; but Dr. Ewing visited Iloilo, and, after explaining what had been done, cabled the hearty agreement of the Baptist brethren. The matter could not be made

public before their acquiescence was received.

It is well and necessary to say that there is plenty of unoccupied territory in the Philippines where other missionaries can labor, and the Union holds itself ready to advise and assist any church which may desire to enter into work, so that it can be at once introduced into fertile and waiting fields. It is felt that this step is of the largest promise for the future of Christian work, not only in this part, but in all parts of the missionary field.

Manila, P. I., May 8, 1901.

The Spectator

When the Spectator was a youngster, he went on a surveying expedition—a preliminary survey for what is now one of the great railways of the country. It was his first experience of camp life, and he looks back upon it as one of the most interesting periods of a life which has not been dulled by the sameness which produces ennui. In the camp, which had a dozen tents or so, there was one man who seemed to the Spectator's youthful mind to have a very soft berth. He appeared to be in camp all the time and to be free of those long tramps over the hills and far away which made the legs of the chain-bearers, the rodman, the levelers, and the transitman ache with fatigue before welcome bedtime came. He was called the commissary. He was more than that, for he was also quartermaster and paymaster, and generally the property man of the outfit. But the Spectator could not help feeling that he held a sinecure, and did not earn the food he ate, let alone the pay he drew. The Spectator suspects that the general public and the unthinking men in the army look very much in the same way upon the staff officers of the army who manage the supply departments. The work they do is quite unappreciated, so long as they do it well. It is only when everything goes wrong that attention is attracted to these departments, which, as a matter of fact, are as important as the guns and the ammunition with which an army attacks the enemy. Indeed, the commissariat is the very life of the army, for men can do deeds of wondrous valor in the field, but they cannot withstand starvation. To provision an army is to

keep it alive; to fail to do this is to invite disaster.

⊙

It is quite true that sometimes poorly fed armies have won in the end. Witness our ragged and half-starved Continentals, and the English in the Crimea. But, as a general thing, the full stomach is what gives the soldier the heart to fight and the strength to win. Nothing was more pitiful in the series of disasters which ended with the German colors flying over Paris than the complete breakdown of the French commissariat. Here was an army in its own fertile country, but pretty nearly starved to death. French valor availed nothing, French enterprise was worse than wasted, for the unfed troops could not make more than a pitiful resistance to the iron hand of Moltke when at Sedan he fastened the lock which bound MacMahon's grand army in a living German chain. When the Spectator considers these things, and recalls his own field experiences, he wonders that there should be any doubt in the minds of men that the work of provisioning an army should be confined to trained specialists. He regrets, however, to observe that in our National Congress there are some who appear to believe that almost anybody is good enough to be a commissary. As a matter of fact, a good commissary needs to have many kinds of special knowledge, besides being resourceful in expedients when unexpected and unanticipated emergencies arise. He needs to know the qualities of the various foods which the rations call for; he needs to know where to get his supplies, how to get them quickly to the field, and how to issue them on the scene of action.

⊙

According to the somewhat absurd regulations which have prevailed in the United States army, the responsibility for provisioning the troops is so divided that the commissariat is likely to break down in an emergency, from no fault whatever in the subsistence department. For instance, the commissary buys the food; then the quartermaster takes it to the place of storage; here again it comes in the custody of the commissary; the quartermaster then takes it to the field, and then again it comes into the custody of the issuing

commissaries. But before the troops can use the food the quartermasters must provide bake-ovens, and the ordnance officers knives and forks, and so on. How absurd is this division of responsibility, and how inevitable the confusion and the delay when time is precious and rapidity of movement imperative! It is like the case of the punctilious young man who could not save the drowning girl because he had not been introduced to her; and it recalls the old story of the Spectator's boyhood, of the lad who had been repeatedly told to think three times before he spoke. "Grandpa," he said, "Grandpa, I think" (once), "Grandpa, I think" (twice), "Grandpa, I think" (three times) your coat-tail is on fire."

⑥

This division of responsibility was what was the matter in the Santiago campaign. There was abundant food there, abundant food of excellent quality, but because the quartermasters did not get the food to the front quickly enough, and because the ordnance officers did not provide proper camp kits, the poor commissaries came in for a lot of undeserved blame. In an efficient army each department should be so organized as to be absolutely responsible for every detail of the business it has in hand. Every other business in its various branches is more and more in the hands of specialists, and the fighting business should without doubt be conducted on the same lines. The commissary department of the army, with headquarters in Washington, has been feeding an army of seventy thousand men in the tropical Philippines, better than any army in the field was ever fed before. The boys out there have been having hot roast beef every day, even on the firing line. This achievement has filled foreign observers with wonder. It could not have been done twenty years ago, because then the art of refrigeration had not reached its present stage. But they do it now by taking frozen beef from Australia and issuing it, still frozen, to the troops in the field. This is the work of the specialists who have been trained in the department.

⑦

When it is necessary to expand the commissary department by appointing more volunteer officers, there is a corps of most efficient men ready to draw upon.

The Spectator alludes to the commissary sergeants of the regular army. They are picked men taken from the line of the army. They know, in the first place, the requirements of the line. That is essential knowledge for every commissary to have. Moreover, they are men of good education, else they could not have passed the examination which preceded their admission into the corps. As volunteer officers they would be entirely efficient; and, moreover, their superiors in the department, having knowledge of them, would have confidence in them and know that work in their charge would be done properly. If we must have an army, it seems to be much better to have it as effective as any, and quite imperative to feed the soldiers better than any others, for otherwise they will not be good Americans. It is upon our good and abundant food that we have grown so great.

⑧

While on this subject of feeding the army, it is interesting to note that the soldiers in the Philippines demand great quantities of candy, so tons of sweet confections are sent every month. This is not issued to them as a ration, but is sold at cost, as is also ginger ale, for which the lads in the tropics appear to be very thirsty. They also want home fruits, particularly apples. One would think that in the tropics our boys would get used to the tropical fruits and not care for the things which can be sent to them only in glass and tins. But they do not. They want apples and peaches from home, and strawberry jam. It may be that these homely conserves speak to them with an eloquence that goes deeper than we think. As they note the familiar taste they may hear the cow-bell tinkling in the wood, the robin calling in the orchard, the brook purling over its gravelly bed; they may see the old folks gathered about the homely board or evening lamp, the congregation worshipping at the village church, the bright-eyed lass, perhaps, who waits for the soldier boy's return. Whether, however, the fondness be sentimental or merely material, their longing is gratified, and the commissary's stores in Manila are so comprehensive that our army men out there can get pretty nearly anything they could buy in the best-appointed fancy grocery store in New York City.

The Alabama Constitutional Convention

By Max Bennett Thrasher

THE Alabama Constitutional Convention, which is now in session, is composed of one hundred and fifty-five delegates. It will deal with a variety of questions, but two of these transcend all others in importance—the disfranchisement of the negro and the division of the public-school money between the two races according to the amount of taxes which each pays.

At the request of *The Outlook* I have interviewed several of the leading and representative members of the Convention, and summarize here briefly their opinions on these questions.

The Hon. John B. Knox, Chairman of the Convention:

"No man can say yet what this Convention will do. What we want to do is, within the limits imposed by the Federal Constitution, to establish white supremacy in the State of Alabama. But if we would have white supremacy, we must establish it by law, not by force or fraud. If you teach your boy that it is right to buy a vote, it is an easy step for him to learn to use money to corrupt officials of any class. If you teach him to steal votes, it is an easy step for him to believe that it is right to steal whatever he may need or greatly desire. There is no higher duty resting upon us as citizens than that which requires us to embody in the fundamental law such provisions as will protect the sanctity of the ballot in every portion of the State. Whether or not Alabama will approve the form of relief adopted by other Southern States is not yet known. The delegates to this Convention are pledged not to deprive any white man of the right to vote, but, unless the Convention chooses, this does not extend beyond the life of voters now living. It is a question whether we would be warranted in a course which would tend to condemn any part of our population to a condition of perpetual illiteracy. The States of Mississippi, South Carolina, and Louisiana have rightfully considered that the betterment of the facilities for securing an education of all the people was an essential part of any just and wise scheme for

the regulation of the right of suffrage. As Dr. Curry forcibly puts it, 'It will not do to say that you are too poor to educate the people. You are too poor not to educate them.'

Ex-Governor Thomas G. Jones, of Montgomery, Governor of Alabama from 1890 to 1894:

"We are surrounded by many difficulties, one of which was the pledge, made by the Convention which nominated the great majority of the delegates, that we would reform the suffrage in obedience to the Constitution of the United States and yet not disfranchise any white man except for crime. This reduced us to that statesmanship which is said to be 'the science of circumstances.' It stripped us of all power to do many desirable things. The plan offered by me is on the only practical line which will obey the Constitution of the United States and yet not disfranchise any white man. In brief, after the usual exclusions for crime, and want of capacity, and provision for residence, the suffrage was conferred upon those male citizens who paid taxes in each year on property owned by them to the extent of five dollars, or, if the voter owned no property, if he made a contribution to the State of four dollars per annum to the common-school fund, upon soldiers who had served in the wars of the United States, or in the service of the State or the Confederate States, and upon those citizens who, after the Constitution went into effect, to a limited number in each county, were recommended by the grand jury for suffrage by name, and voted for admission to the electorate, by a majority of the voters participating in the election.

"As regards the division of the school fund according to the taxes paid by each race, I strongly protested against it in my inaugural address in 1890, both because of its unconstitutionality and its injustice and inexpediency. I have a resolution condemning such division, which has been referred to the Committee on the Judicial Department. I do not wish to keep the negro in ignorance. I think we owe the duty no less to ourselves

than to him to make every effort to give him a common-school education.

"As regards the suffrage qualifications, the opinions of delegates are not sufficiently developed to enable me to judge. I believe that the outcome will be a poll-tax or property qualification, but there are quite a number who wish to try something after the way of the Mississippi plan, and some who wish to put in the grandfather clause. For many reasons, I do not favor any such provisions.

"I do not think the Convention will divide the school fund according to race. The educational qualification will not be adopted, because it would disfranchise a good many whites as well as negroes, and because of the abuses and corruption growing out of the determination of the possession of such qualities when left to a board of registrars.

"There will be considerable debate, but the great majority of the members of the Convention are ready to be informed by discussion, and will probably come to a decision as soon as is consistent with orderly parliamentary proceedings and prudence. I do not believe one delegate in twenty came to the Convention with any preconceived opinion. Every one is studying the question, and there are few not open to argument."

General William C. Oates, member of Congress 1881-1895, and Governor of Alabama in 1895-6:

"I am in favor of letting every one of intelligence—not necessarily book-learning—and good character vote. I would have a Board of Registrars, consisting of three intelligent and discreet men, as non-partisan as possible—not more than two to belong to the same party. These men should be appointed by the Governor with the consent of the Senate. The suffrage should be allowed to all persons except those convicted of crime punishable by imprisonment in the penitentiary, idiots or insane, or persons of notoriously bad character—tramps, paupers, or a man who has sold his vote or bought the vote of another, or who has been convicted of other fraud or bribery to procure his own election or that of another person; provided these persons have paid a poll tax.

"I am opposed to any change in the plan of dividing the school money, as a lawyer and as a man. We recognize that

the negroes are of an inferior race to the white man, but they are among us. They are the best laborers we shall ever have. We have extended a helping hand to them. I am opposed to drawing it back. While this must be a white man's government, the responsibility is all the stronger upon the white man to see that the negro is treated rightly. When a man of that race has established a good character, I want him to participate in the election. I am a large taxpayer, and I don't regret the part of my tax which goes to help educate the negro. Ours is largely an agricultural State, and it is not the duty of the people of the State, nor to its interest, to educate the children of either race beyond the primary schools, which by the laws of this State embrace all the branches necessary for a fair English education. I do not think it right nor wise to tax property-owners beyond that point, but up to that point it is the duty of both races, and for the best. If higher education is desired, the individuals should pay for it.

"I think that these views are those of a majority of the delegates, and that they will be adopted. The ablest and most thoughtful delegates to the Convention can be depended upon to move prudently and cautiously. I believe a large majority will readily accede to what they come to believe is best, rather than adhere to any fixed opinions which they may have had when they came to the Convention. I think a considerable number of changes of opinion in the direction of conservatism—favorable to the negro—have already been brought about among the delegates as a result of interchange of views."

The Hon. Cecil Browne, of Talladega, a lawyer who has had considerable legislative experience:

"I favor such a suffrage measure as will make an educational qualification necessary in order to exercise the franchise, and would except from its operation all who have served as soldiers or sailors in any war of the United States or the Confederacy, and all of their descendants over a certain age; I should prefer fifteen years. Under such a provision, after a few years, the qualification would bear equally upon both races. The immediate effect of this would be to disfranchise more negroes than whites. Then it would become a race

between white and black for education. There is now expended in Alabama each year \$1,200,000, which our present Constitution provides shall be for the equal education of whites and blacks. I think the white race susceptible of higher education than the colored, and because they pay the bulk of the taxes, I therefore favor some provision by which some voluntary county or municipal tax can be levied and collected from the property of the whites as supplementary to the State funds appropriated for the schools. This, in my opinion, would insure the equal appropriation of the State fund between the children of the two races without regard to color, which is not now the practice. Whether it can be done constitutionally is the question.

"I think the delegates have fixed opinions, but they are too able a body of men not to be susceptible to reason. The sentiment of the Convention is changing in the direction of conservatism. As a general thing, the members came here prepared to disfranchise the negro and take the school money away from him. The general sentiment toward the negro is already more favorable."

The Hon. John T. Ashcraft, a lawyer of Florence and a cotton manufacturer, a teacher for ten years, and a man thoroughly familiar with the educational work in his county:

"I would favor the North Carolina plan for regulating the suffrage. It is clear-cut, offers no inducement to fraud, and all seeming inequalities are to disappear within a reasonable time. The Legislature should be required to establish, organize, and maintain a liberal system of public schools throughout the State for the equal benefit of all children for a period of not less than four or five months, and for such longer time as the condition of the treasury and the resources of the

State will admit. In addition to this, white districts should be allowed to levy special assessments, and colored districts should be allowed the same right. To divide the school money in proportion to the taxes paid would be to relegate the negro to everlasting heathenism. It would be a travesty upon the efforts of every foreign missionary society in the Southland. I do not think the delegates are pledged to fixed positions. The large majority of them will patiently hear plans and discussions, and then patriotically decide upon some wise course. They are resolved, however, to limit the franchise, as far as possible, to those who by character and tradition are most capable of exercising that sacred right for the highest welfare of the whole State. They are further resolved that the two races shall not longer be bound together hand and foot by unnatural and artificial ties which prevent all growth of race pride in the negro and all exercise of race individuality in the white man. I think the opinion of the Convention is growing more conservative, in favor of the negro."

Senator John T. Morgan, although not a member of the Convention, has prepared and had presented a lengthy proposition on the suffrage question which contains this radical proposition: "Persons who are not citizens of the United States, or who are not descended from a father and mother of the white race, shall not be eligible to any office under the Constitution and laws of Alabama."

General J. B. Graham, of Talladega, Chairman of the Committee on Education, says in a letter published since the Convention assembled:

"To deprive the negro of the right to vote or hold office, and then give him no money for his schools, is to put him in a well and cover him up."

Montgomery, Ala.

Cowardice

By S. T. Livingston

Note this my sin,
And hark thee, friend,
Quit thou the coward's way!
Here woes begin,
And do not end,
And fortune scorns to stay.

In honor's name,
Good friend, beware!
For he who foots this path,
Consorts with shame
And grim despair
And loses all he hath.

Eight Months of Parleying in China'

By Arthur H. Smith

Special Commissioner for The Outlook in China.

IT has already been remarked in these letters that the ultimate solution of the difficulties in China, so far as that Empire is concerned, will depend upon the temper of the Court, the officials, the literati, and the people at large, as well as to some extent upon that of the native Christians, who, though relatively few in number, are influential by reason of their connection with foreigners. For many months eager eyes have been turned, and eager ears as well, to every direction from which light and intelligible sounds were likely to come. The signs have been confusing, and the voices highly discordant. The present capital of China is too far away to enable us to know what goes on there. It is always difficult to be sure what a Chinese (or a Manchu) means by what he says, but when it is not at all certain what he says, the embarrassments are increased. Yet in general it may safely be said that the indications of disunity in the persons who surround the Court are more definite than they were two months ago. For long periods of years the Government of China has done nothing but drift, drift, at the mercy of every flaw of wind, of every chance current in the waves.

At present the wind has died down and there is no current at all. The Court is stranded on a mud-flat, and, according to reports, the Emperor can do nothing but weep for his home in Peking, joined for once by his Aunt, in the intervals between continual theatrical representations, while the fifteen-year-old Heir Apparent is said to swagger about declaring that he will never return to a city that is defiled with "devils." At all events, the rumors which were so common a few weeks since, naming a specific date for the return of the Court to Peking, while not entirely silent, are at present mentioned in terms of future months, while still another city has been added to the list of those to which it is proposed to remove the Court.

All this, however, amounts to almost

nothing except as a little bundle of straws useful to show which way the wind blows when it happens to blow at all. What is much more to the point, and of real significance, is the evident recrudescence, with the opened spring, of the same spirit so persistently displayed a year ago when the Boxers were 'a new and an untried organization. All this was traced to the undoubted fact that on the second day of the second moon "the Dragon had moved," hence that any attempts made this year would be successful. In Western lands we have so rooted a prejudice in favor of faith in the uniformity of nature that it is hard to comprehend how innumerable Chinese farmers and city idlers can repeatedly, voluntarily, and even enthusiastically risk their lives upon the presumption that the repetition of a few simple formulæ will render the human body sword and bullet proof, although the experiences of the past eighteen months would seem to have disproved the theory upon an extensive scale.

That the present military governments of the cities held by the Allies are doing little or nothing at all for the establishment of order in the districts immediately contiguous to their own has been frequently remarked. For example, the Tientsin Provisional Government has its hands much more than full with the administration of the affairs of the county (hsien) of Tientsin, and the volume of business increases steadily. This they are trying to overtake, not, as one might expect, by putting in Chinese magistrates as deputies (the plan tried in Peking by the Americans), but by increasing the foreign judicial force. But the Chinese governmental system is a unit, of which the county is the lowest term, the next being the prefecture (fu), of which Tientsin is also the seat. Li-Hung-Chang as Governor-General has appointed a Chinese Prefect to this post, but his yamen is occupied by the French, and in any case the military heads of the Provisional Government would not allow him here, no

matter what his rank or his functions. He is accordingly sent away to find a yamen where he can, and to endeavor to discharge his duties over that portion of his field not pre-empted by foreigners, from whom he gets no help, but much injury.

The consequence of the complete dissolution between the several units of the Chinese Government, and the total absence of parts of the series, is the unchecked growth of lawlessness and violence in the immediate vicinity of every city occupied by the foreign troops. This portion is overrun by armed bandits, who rob villages, hold up merchant-boats on the rivers, and generally exercise violence. All the worst characters are armed with modern weapons, while such rulers as the ill-governed cities still have are without firearms, and therefore at the mercy of the worst classes. During the last few days the public has been shocked to learn that a German captain on his way from the Summer Palace to Peking, a few miles distant, was shot by a Chinese and instantly killed. A similar tragedy took place a few days later at Shanhaikuan, where a British major was shot. The wonder is that such incidents have not been common during the whole winter. It is small consolation to know that the murderer was subsequently discovered with the horse, saddle, and bridle of the deceased officer, whom he had shot in the back. A general adoption of such practices, which would be exceedingly easy and reasonably safe for the Chinese, would enormously increase the difficulties of the Allies, already sufficiently great.

The formal (and merely nominal) retirement of Russia from her claims upon the Chinese for the signature of the Manchurian Convention may be laid to the partial agreement of some of the Powers most nearly concerned, as well as to the unexpected expression of Chinese sentiment all over the Empire, which it is certainly not to the interest of Russia to antagonize. That the disavowal of hostile intentions on the part of the great Empire of the North means anything more than the usual temporizing, until the times are more favorable, no one, probably, believes, whatever for diplomatic purposes he may say to the contrary. It is an ancient and a significant Chinese adage

that "a monkey's hand drops no dates," and the same generalization applies to Bears—especially to the species which has learned to be fond of Chinese dates. Every friend of China and of Japan must sympathize with the difficult position of the latter (as well as the former), forced to choose a time for the inevitable conflict, the outcome of which no human intelligence can foresee.

Indications abound that the temper of the Chinese Court, by which is probably to be understood that of the Empress Dowager and her reactionary advisers, is still thoroughly hostile to any such administration of the Empire as would make for peace with the world at large. General propositions for "Reform," which issue from the yamens of high officials, and which seem to promise much in the way of numerous important steps toward observance of the treaties and economy of collection and disbursement of the revenues, are of small importance compared with the appointments actually registered in Imperial decrees. Two of these important documents, issued on consecutive days this month, let daylight into the real wishes of her Majesty. By one of them the late Governor of Hupe, who was only restrained by the influence and authority of Chang-Chi-Tung, the Governor-General, from introducing the Boxer virus into that province last summer, is now gazetted to be the Governor of Kuangsi, the present Governor of which is ordered to resign and make way for him. This is supposed to indicate an approval of his past course, and a command to continue it in the region to which he is now sent, hitherto free from the northern fanaticism.

Another similar change makes the late Provincial Treasurer of the Province of Hunan, who was the principal instigator of the riots and horrible murders of Roman Catholics there last year, Governor of the Province of Hupe, as successor to the officer just mentioned. He has, meantime, been Governor of the Province of Hbansi, as successor to Yühsien, the real author of the Ihoch'üan, or rather of the Great Sword Society, which he patronized when Governor of the Province of Shantung, from which he was removed to be Governor of Shansi more than a year ago. These changes, taken

together, indicate that nothing whatever is to be hoped from the present Government of China, and that if foreign military pressure were to be removed, or even materially lightened, there would be an immediate reaction, the nature and extent of which cannot be predicted.

In line with this conclusion is the general military activity on the part of the Chinese in the province of Shansi, which has become the center of the Chinese situation. It has been known for a long time that troops from the south had been massed in the passes leading to Shansi, and that both in the Kukuan Pass and in a smaller one to the west of Paoting there has been great tension between the French troops at the former pass and the German at the latter. The Germans have had several fights, as previously mentioned, and have forced the Chinese back to the Chili frontiers, beyond which it was long agreed that they should not advance. But it is reported that the Chinese soldiers have recently become aggressive, and have moved forward with an evident intention to attack the foreign army. The bulk of the Chinese troops are wholly incapable of perceiving their inability to cope with foreigners on even terms, and they seem to have become fired with such zeal that unless they are defeated the hope of future peace is wholly vain. It must be remembered that in Shansi and its adjacent region, Mongolia, there were more than one hundred and fifty foreigners deliberately massacred within a period of a few weeks, some of them in the yamen of the Governor, and all of them by direct command of the officials. Those who know anything of Chinese, or of Orientals, are perfectly aware that to pass over this unexampled series of official atrocities and merely to demand the voluntary suicide of the late Governor, there being no certainty, and, as many think, no probability, that even this has been carried out, and the punishment of a few officials directly concerned, is to render foreign residence in this province in future impossible. It is not necessary that an indefinite number of Chinese should be killed by way of reprisal, but those who are guilty according to Chinese law should be punished in accordance with that law. The Imperial Court now disavows the edicts commanding the murder of for-

signers. Therefore those who obeyed such edicts are liable to the consequences of their acts, and not to visit them upon the guilty is to render nugatory any treaty of peace, no matter what its terms may be.

But not less important is it that the people of Shansi should for themselves behold the consequences of such a violation of the rights of hospitality. The yamen of the Governor in which these deeds of atrocity were performed should be destroyed, and the towers of the city of Taiyuan demolished as were those of Paoting, and similar marks should be left upon every city where like acts were performed by order of those occupying official posts. To exclaim against this reasonable vindication of the dignity of foreign treaty rights is to exhibit the most utter inability to comprehend the Oriental situation, and will most assuredly invite further calamities of the same sort. At present a large German and French combined expedition has gone, we do not yet know where, nor with exactly what end in view. It is quite possible that the Germans are too ready to take advantage of any and every opening to make an attack, and it may be that they intend to keep firm hold of the province of Chili indefinitely.

But, whatever happens, no treaty of peace, were it signed and sealed to-morrow, would be worth the paper and ink of which it is composed, as long as the antecedent conditions already described remain unaltered.

Reference has just been made to the atrocities committed in Hunan on the Roman Catholic Bishop of the province, whose eyes were gouged out when he was killed, and also a priest. Six districts rose and pillaged all the churches within their bounds, persecuting and mobbing the converts. The indemnity of the London Mission was arranged with the representatives of that society, but the case of the Roman Catholics was still pending when the local authorities issued proclamations reciting the facts in part and mentioning the very moderate punishment which had been inflicted, rating the people of the prefecture in strong words for their lawlessness: "Now we, the Taotai and Prefect of Hengchau, hereby declare that the missionaries of the various countries who come to China, braving the

dangers of vast oceans, are actuated solely by the desire to exhort people to be good; moreover, there has never been any coercion exercised to obtain proselytes. Every one is at perfect liberty to join them or not, just as he pleases. This principle is, indeed, perfectly just."

The light in which this matter is regarded by the self-appointed guardians of the prefecture is, however, exhibited in a "Call to Arms" issued by the "Patriots of the Hills and Wilds," which is enriched with the motto, "Search for and Slay the Foreign Devils," from which it is worth while to make a few extracts to show the identity of the utterances with the Hunan tracts previously quoted: "Dogs and goats in herds are barking at our Heavenly Dynasty; they have coerced our sacred Lord to slay our high officials; they have burned our Imperial Throne halls, desecrated and profaned things that were used by our Emperor, plundered our treasures and valuables, massacred our people and outraged our women and maidens, brought destruction on our capital, tearing down the city walls. What is more, these devils even went so far as to desecrate the Ancestral Temple of the Imperial Dynasty, broke to pieces the tablets of succeeding monarchs, dug up the Imperial mausoleums, and even went so far as to insult the dead by whipping the corpses of former Emperors. Yea, from ancient times until now even the wild and savage tribes of the North in their incursions into China never acted in such a cruel and savage manner. Who in China learning of these things can suppress indignation and hate? All the more ought those who owe their rank and possessions to the Heavenly Dynasty to rush to the rescue of the Emperor's Majesty, slay these foreign banditti, and lay the heads of their chiefs before the gates of the Imperial palaces, thereby proving their loyalty in performing their duty to their throne."

There is very little doubt that the people of China, as a whole, have no notion whatever of the reasons or the occasion for the troubles in which the Empire is at present plunged, further than that it is a more than usually serious case of "rebellion" among a large number of the barbarous tribes with which China has long been cursed. Of international treaties and obligations they know nothing and

care less, especially as it is through them alone that all the ills which they witness appear to have arisen. Under whatever conditions armies might have been landed in China, proclamations like this would have been issued to fire the national spirit; and while it is most unfortunate that some of the charges of violence and rapine made against the foreigners are true, the charges would probably have been made whether they were true or not. The national feeling of the Chinese has been stirred as never before in the history of their foreign relations, and unless something is done to make new conditions, peace will be a practical impossibility. What ought to be done it is by no means easy to suggest, and it is the less important to venture upon the task since nothing which any individual might say would have the smallest bearing upon the future conditions.

Reference has just been made to the appointment of reactionary Governors to new and distant provinces. One of these men, while anti foreign in spirit, has been obliged to punish the authors of the riots of last year by making them pay for the damage done, virtually at the Imperial command, and though his previous record has been all that the most bitter hater of foreigners could desire, he is now angrily assailed for this truckling subservience to foreigners. A case of this sort illustrates in a striking manner the almost impossible task of governing China under the new conditions, when the national spirit has once been thoroughly aroused. No sufficient recognition of this ominous future seems to have dawned upon those who seem so lightly to be planning to cut up China "like a watermelon," in the old and jaunty way common before the Boxers were heard of. The watermelon is no longer a passive object, but rather a water-buffalo, with horns that can gore and hoofs which can strike.

A fresh example of the universal indulgence of the tendency to seize whatever is in sight has been given by the French, who are laying a cable from the port of Amoy to Hanoi in Tongking, without even the formality of asking the permission of the Chinese. This is the result of a recent agitation of the question of the need which is felt of French cables all round the globe, as contrasted with the

present dependence upon English lines. There are hints also that Russia has set up new land telegraphs at the back door of the Empire, and that it may not be long before both France and Russia will make their presence distinctly felt in that distant region, with a view to prevent the alleged sphere of the British from coming between the regions claimed by the former Powers as their own appropriate preserves.

The venerable Dr. Martin, long since past his threescore years and ten, not content with deliverance from the siege after his fifty years in China, has just returned to Peking to take part, if it may be, in the reconstruction along educational and literary lines. He mentions that the Abbot of a temple at the Western Hills which he has long rented to foreigners has recently expressed his disgust at the unsatisfactory nature of his own religion, and would like to try that of his foreign guests. The same proposition has also been made by the head of one of the leading temples in the city; and one

of the censors, who filled an important place in the Chinese Government, recently called upon his learned friend with a Gospel of Matthew into which he was looking. No importance necessarily attaches even to such unusual incidents as these, when the evident motives for seeking security and an anchorage in the rushing current are so strong. But they are well worth noting as signs of the times.

China has been profoundly stirred, and will yet be still more agitated before she finds peace. What is to be the final outcome of the impact of the tremendous world-forces now let loose upon her there is no prophet to predict. But it is safe to say that, as a result of the impending changes, there will be such startling developments within a few years as under ordinary conditions might have been expected to require a century for their evolution.

The wisdom and the folly of men can do much to influence the rate of progress, but no man or combination of men can stop it.

The Reconstruction of the Indian Territory

By W. R. Draper

THE curtain will soon be rung down on what has been termed by many the greatest human tragedy of the end of the century. Within two years the Indians of the Five Civilized Tribes will be entirely stripped of their identity as a people, their laws abolished, and their lands divided into small tracts. That treaty, made years ago when Congress never dreamed that the West was to be populated, in which the Indians were promised the Indian Territory for their reservation as long as grass grew and water ran, has been broken, and nearly forgotten by those who broke it. But the redskin has not forgotten. Every night in his little hut in the woods, before he goes to sleep, the full-blood Indian kneels and prays for the deliverance of his people from the hands of the paleface, whom he yet regards as his worst enemy.

Of course the full-blood is to-day largely in the minority, but yet he is human, and I understand from Government officers that he comprises one-third of the popu-

lation of that beautiful reservation, the Indian Territory. The Government says that the reconstruction of the Indian Territory is absolutely necessary to the benefit of the Indian. I find this is true, but that does not prevent the dissolution now in progress being a great tragedy. The Government is placed in the position of being a destroyer of the Indian's soul in order to save his body. Where the redskin may now suffer many a heartache, unless he is placed on his individual allotment and given his share of the tribal funds, within a few years he may find himself crowded back on the streams and in the woods, while the industrious and unscrupulous white will occupy the best land belonging to the Indians. Unless he now consents to the abolishment of his tribal government, within a few years he may find that all of his invested funds have disappeared into the pockets of the sharp half-breeds who are now nearly in control of the affairs of the Indian government.

The undoing of the Five Civilized

Tribes commenced in 1893, when Congress appointed a Commission to visit them and endeavor to form a treaty looking toward the opening of the Territory to white settlement and allotment of the land to the Indians. The Commission, under the chairmanship of Henry L. Dawes, the venerable ex-Senator from Massachusetts, proceeded at once to the Indian country and held conferences with the chiefs of the various tribes. The Commission held out every inducement to the Indians to have their lands allotted and do away with the tribal laws. While the Indians outwardly seemed in favor of treating with the Commission, it was afterwards learned that they held secret sessions and vowed never to have anything to do with the Commission. The Commissioners were put off from time to time until they learned the true situation. In their report to Congress for the first three years of work among the Indians, they gave out some statements that started the whole world to talking about the Territory. It was shown that the Territory was the harboring-place of outlaws, the home of criminals of all kinds, and the most lawless country in the world. Indians who had the least bit of education were given control of the government, and the squaw men, or those white men who had married Indian women, were really the rulers of the tribal affairs. Some of these squaw men had under fence as much as one hundred thousand acres of fine land, while the full-blood Indian was living back in the woods and barely getting enough to sustain life. Every few years the mixed bloods would allow the full-bloods to have control of the government, so as to keep them enthused about the ancient customs of the race. Under the guise of love of country these half-breeds were making the country a regular cutthroat reservation. The full-bloods were led blindly on. Not being able to detect the frauds, they thought the half-breeds were standing nobly up against the encroachments of the whites, while in reality they were ruining the race.

When Congress learned these facts, it was more determined than ever to break up the Indian government, let the full-bloods suffer as they might. While they were living under their sacred tribal laws their life's blood was being sucked out of them by the treacherous half-breed

and squaw man; hence it could be no worse to break faith with them and save them the remnants of their invested funds. This was the conclusion arrived at and later carried out.

By several acts of Congress the Indian courts were all wiped out of existence and the Territory was divided into three judicial districts. The Indians, whites, and blacks were all placed under a code of laws similar to those of the State of Arkansas. Later Congress abolished the numerous Indian officers and placed a ban over the tribal councils. Over half of the offices under each of the tribal councils were abolished, and now no act passed by the councils can become a law unless approved by the President. Within five years all of the tribal councils are to be entirely abolished and the Indians will either have to become citizens of the United States or leave it.

A bill known as the Curtis Act, which was passed by Congress in June, 1898, provides for the winding up of the affairs of the Indians of the Five Tribes, and this work is now being carried out by the Commission to the Five Civilized Tribes.

This Commission is composed of three members and a large number of clerks and assistants. The members of the Commission are Messrs. Tams Bixby, Thomas Needles, and C. R. Breckenridge. Henry L. Dawes is official chairman of the Commission, but as he has not even been in the Indian country for the last five years, I do not count him as an active member. The active work of reconstructing the Indian Territory, so as to make it a fit place for white people to inhabit, devolves upon Tams Bixby, formerly Congressman from Minnesota. Mr. Bixby has succeeded in bringing about law and order, untangling the many errors of the past, and placing the end of the redskin in sight, so far as he is officially concerned.

The laws already passed by Congress provide for the establishment of town sites in the Indian country, where lots can be bought and sold in fee simple. Town-site commissions have been appointed by the Commission, and are now at work laying out towns in such places as they deem proper. All of the old towns which were started by the Indians will still be used as towns for the white people

who will flock into the Territory when it is opened.

The Indian Territory is a veritable paradise for white people, and it is expected that thousands will settle there when given an opportunity. It is composed of the reservations of the five tribes—Cherokees, Creeks, Chickasaws, Choctaws, and Seminoles. The total area of the Territory is about 32,000 square miles. The greater portion of the land is fit for farming purposes, although thousands of acres of fine farming land is now being used for grazing purposes because white men cannot get satisfactory terms for renting the same, and the crops are supposed to belong to the Indian, thereby giving the white renter no absolute assurance that his summer's work will yield him anything. Of course there are a great many thousands of acres of land planted in cotton, wheat, oats, and corn. Wheat is shipped out by the million bushels, and at one little station of only three hundred people over six million bushels of wheat have been shipped every year for the last five years. Some of the squaw men have large pastures and ship large quantities of baled hay. I know of several squaw men who have become wealthy by having the hay on their fenced domain cut twice each year and carefully attended to. The land is well watered, and droughts are unknown. The general elevation of the country is 1,000 feet. There are about twenty million acres of land in the Territory, and nearly all of it is of value. In the Choctaw Nation there are many productive coal-mines. The last few years the mines near South McAlester have proven the best in the West.

The Territory is exceedingly well adapted for fine stock-raising, being clothed in an abundant coat of grass and checkered with many clear streams. Heretofore cattle-raising has been the leading industry in the Indian country, stock-raisers from Texas and elsewhere renting the land for a small sum per acre. But lately white farmers have ventured in, and it is more profitable to the Indian to rent his land for farming; he has gradually done away with the big ranches. The streams abound in fish, and game is plentiful in the forests. There is a law against hunting in the Nation and shipping the game outside of it.

The work of reconstructing the Territory is being pushed rapidly, and the Commission expects to have all of the Indians enrolled very soon, and the allotments made by January, 1902. This is indeed quick work when one understands all of the labor connected with it. The Commission is now at the work of enrolling the Indians. This is really the first active work that has been carried on toward the dissolution; all work prior to this has consisted merely in having talks with the Indian officials and endeavoring to get them to consent to final enrollment.

About three hundred men are employed in taking the final roll of the Indians. They go from place to place, and the Indians come to their camp and there give their testimony which determines whether they are entitled to become citizens. It is estimated that it will cost the United States nearly \$5 per head to enroll and allot to every Indian his land. The requirements to get on the citizenship roll of any of the Nations are many. In the first place, one must either have Indian blood in his veins or be closely related by marriage to some Indian by blood. Those white people who have married Indians are entitled to the same rights as the full blood Indian. The freedmen, or descendants of the slaves of the Indians, are also entitled to head rights. About two per cent. of those who apply for citizenship are rejected. It is a common thing for negroes to come to the Territory from other States and try to get on the freedmen roll. Many succeed in passing the Indian officials, but few get past the United States Commission unless they are entitled to enrollment.

The scenes about the enrollment places are unique. The Commission holds its sessions in a huge tent. The Indian who desires to enroll must answer a long list of questions about his relatives, what prior rolls he has appeared upon, how long he has resided in the Territory, and finally make affidavit to everything he has said. A perjurer is deprived of any rights he may really have. About fifty Indians are passed over by each enrollment party daily. There is an enrollment party in each Nation, besides the large corps of surveyors and land appraisers, who are making maps so that the Indians may take their allotments as soon as they have

proven their citizenship and the United States land office is opened in their Nation.

Land offices have been opened in the Creek, Seminole, and Cherokee Nations. All of the Seminoles have taken their allotments and are now waiting for the Government to make them a deed in fee simple. About ten thousand Creeks have made their selections. When an Indian has received his certificate of selection from the land office department, he may rest assured that he will get a deed to the tract of land described therein. Many of the certificates of selections are being sold like bills of sale to the land, so anxious are

the Indians to get rid of their land. When all of the allotments are made, then the United States will have to pay them their trust fund and allow them to do as they please with the money and their land. The United States has already spent \$882,000 in negotiating with these Indians, and it is expected that one million dollars will be expended before the country is made inhabitable for white people. There are now about eighty thousand Indians living there who have a head right, and only one-third of these are full-bloods. The others are half-breeds and squaw men.

The Rights of Man

A Study in Twentieth Century Problems

By Lyman Abbott

Chapter XI.—American Foreign Problems

I.

OUR foreign problems are really one problem; in this article it will be my aim to define that problem clearly, and in a succeeding article to apply to its solution the principles which I have already elucidated in previous articles in this series.

The earliest state of man is independence. He builds his wigwam, cultivates the soil, makes the moccasins, fashions the bow and arrows, constructs the canoe. He is carpenter, farmer, shoemaker, tailor, armorer, boat-builder. All industries are carried on, if not by the one man, by the one household. He is industrially independent of his fellow-man. As with the individual, so with the tribe: it is both politically and industrially independent of the neighboring tribes. Peace is preserved only so long as each tribe continues upon its own territory. Encroachment upon a neighbor's territory is a signal for war. Exchange of industrial products is unknown; there is no commerce. Wars between the various tribes either compel a union of tribes in one nation for purposes of offensive or defensive warfare, or result in the subjugation of one tribe

by its neighbor. Thus slowly, out of wars between independent communities, a great world-empire arises, like the Chaldean, the Macedonian, or the Roman. But the unity of this great empire is formal rather than real. It is dependent upon one central head; it is preserved by military force. The community is heterogeneous in language, in habits, in religion; and presently it drops to pieces, as the Macedonian Empire did after the death of Alexander the Great, as the Roman Empire did by a slower process of dissolution. The formal unity has disappeared, the nations are separated again.

But they have learned in this process something of the value of unity; and now a more real, though a less apparent, unity begins to appear. These independent nations are also enemies; they also fight with one another; but the end of the fighting is not subjugation, it is not absorption, it is agreement. They make treaties with one another, they come into alliances one with another—sometimes offensive, sometimes defensive, sometimes purely commercial; they are affiliated and federated in temporary relationships. Commerce—that is, the interchange of industries between these different nations—begins to appear; and this commerce binds the nations together in an invisible

unity. It is less apparent, but it is more real, than that which was due to conquest. Next colonization begins; the nation, sending out from its center members into new and comparatively unoccupied countries, produces what I may call shoots of its national tree. Thus a third step in the unity of the human race is taken; a great world-empire grows up, like that of Great Britain—accompanied by wars of conquest as was the Roman Empire, having one center as had the Roman Empire, but really created by a process of colonization, as the Roman Empire was not. With heterogeneous populations, different languages, alien religions, the communities which constitute this empire are yet bound together by a real recognition of mutual interests and by some recognition of a common purpose.

Beyond this lies a still further step toward that unity of the race which is the goal of social progress. Independent States freely combining form a permanent federation. They retain local self-government for the individual State, they relinquish to the united body the administration of their common interests. Thus a great world-empire grows up, not by the subjugation of one power by another power, not by the absorption of one power by another power, but by the voluntary uniting of various powers in one common organism.

All these phases of national life are to be seen to-day on the globe. Tribes independent industrially and politically, and always indifferent and often hostile to one another—this is Africa. Nations each having its separate life, yet entering into occasional and temporary alliances with one another, recognizing some mutual obligations, developing something which they call international law, and finally, in our day, agreeing to the constitution of a court to which their differences shall be submitted—this is Europe. The subjugation of foreign nations by a great central power, determined, remorseless, irresistible, moving through the centuries with unchanged purpose, accomplishing a kind of national unity through the subjugation of the inferior by the superior—this is Russia. The evolution of an empire, with branches growing out of it and correlated to it and to each other, each with independent life yet each dependent

on the central organism—this is Great Britain. Federated States united in one national union, with a common judiciary, with a common representative body, and yet with individual local government—this is the United States. And, except the tribal state, all of them—Russia, Europe, Great Britain, the United States—mark successive steps in the progress toward that unity of the human race which has been the ideal of poets and the vision of dreamers since the world began to think.

For a considerable time we in this country were separated from this unifying process of the nations of the world. We stood apart from all the other peoples of the globe. We were glad to do so; it was wise that we should do so. We were separated from them by three thousand miles of ocean; we were not, therefore, compelled to enter into relations with them. We had enough for all our activities in taking possession of this continent: felling the trees, opening the mines, clearing the pasture-lands, initiating and organizing our industries. We had no time to engage in world-problems; we had no power to exert an influence on world-policies. If we entered into world-relations, we were in danger of being entangled, enmeshed, crushed. Washington gave us wise advice—to preserve as far as possible our isolation. Even this counsel was phrased with characteristic and studied moderation. "It is our true policy," he said, "to steer clear of foreign alliances with any portion of the foreign world—so far, I mean, as we are now at liberty to do it."¹

But for a hundred years we have been steadily drawn into world-relations, though we were unconscious of the process.

Material civilization has been annihilating distance; as with hooks of steel our continent has been drawn across the ocean. Whereas in the beginning of the century it was six weeks from New York to Liverpool, to-day it is less than six days. We acquired power so to speak that we could be heard three thousand miles away. Steam and electricity annihilated the barrier of distance, and made Liverpool much nearer to New York than in the days of our fathers New York had been to Charleston. Physically, we were brought nearer. Commerce combined with invention to destroy our isolation.

¹ Washington's Farewell Address.

Europe needed our agricultural products; we needed the products of French, German, and English industry. We began to interchange our products one with another. The interchange grew in extent and complication; we became in business intertwined with European nations, so intertwined that there grew upon us a consciousness that we needed a common currency, or at least a common standard of values; that we must be able to measure our commercial products as England, France, Germany, measured theirs. As a people we had preferred himetallism; we had declared this preference in both Republican and Democratic platforms; but when we had to decide whether we would take a standard of value which we preferred, or would accept the standard of value which the nations of the earth had adopted, we decided to surrender our preference for the sake of international unity.

Closer bonds knit us to Europe: immigrants had come from the Old World, leaving their kinsfolk there, and thus as a Nation we came to be united to European countries by innumerable letters, and all those letters signified common hopes, anticipations, affections. Love is stronger than commerce; and love began to bind the New World to the Old. Not the English alone are our kin across the sea; Scandinavian, German, Hungarian, Italian, Pole—they are all kinsfolk of America. It is said that there are more German dialects spoken in New York City than in any city in Germany; and it is not improbable that there is more political power exercised by Irishmen in New York City than in any city in Ireland. Thus, by kinship, by commerce, by propinquity, we have become attached and our life has become interwoven with the life of the Old World.

Meanwhile the Old World has been learning something from us. Americans are proverbially modest; but they ought not to be too modest to recognize this fact. The fundamental republican principle that government exists for the benefit of the governed has been adopted by European governments that did not recognize it a hundred years ago. The radicalism of the Declaration of Independence is the commonplace of the statesmen of western Europe to-day.

While this fourfold process was going on, we were unconscious of it. Men are generally unconscious of their growth. The boy grows to manhood, and neither he nor his father knows that he is a man, until some sudden exigency arises, some responsibility is thrown upon him, some duty is unexpectedly thrust upon his shoulders—and, behold! yesterday he was a boy, to-day he is a man. We had heard the story of cruel outrage across the sea; we had read with hot hearts the story of Armenian massacres; we had wondered that European powers did not interfere with the independence of Turkey and stop the cruel wrong; we had wondered that England did not throw down the gauntlet of defiance to Turkey and take up the cause of oppressed Armenia and come to her rescue. We said so in the press and in the pulpit and on the public platform and in many a private conversation. We can generally see the defects in another more easily than in ourselves, the duty before another more easily than the duty before ourselves. The right, the duty, of a strong nation to interfere for the protection of a weak, oppressed, and suffering people burned itself into the heart of America, through the story of Armenian outrages. Then suddenly we were awakened to the fact that outrages quite as great were being perpetrated at our very door. A missionary who was through all the horrors of Armenia, and afterwards went to Cuba, said to me personally, "There was nothing so bad in Armenia as the effects of the reconcentrado policy in Cuha." We had learned in another school and of another nation that no nation liveth unto itself and no nation dieth unto itself; we had learned in another school and by observing another nation that there is a duty of the strong to protect the weak. And when at last the blowing up of the Maine seemed to the people as a challenge of defiance, they grew weary of the delays of diplomacy, demanded instant justice, and rushed, perhaps too precipitately, into war.

The moment we did so we found we could not love the neighbor at our door without becoming entangled in European politics. We were at war with a European nation, and that involved us in diplomatic difficulties with other European nations. France had large financial inter-

ests in Spain; we must avoid war with France. German absolutism was inclined to sympathize with Spain and to fear the growing power of this young Republic; we must appeal to popular sentiment in Germany against imperial authority possibly to be exercised in Germany. We remembered that Spain was a Roman Catholic country, and we feared—though, as events turned out, without cause—that the Pope of Rome would interfere on behalf of Spain and against the United States. We were entangled in European diplomacy as well as engaged in a European war; and we found that we needed, and were glad to welcome, all the moral support, all the practical aid, which could be secured by an informal and unphrased alliance with our kinsmen across the sea in Great Britain.

The war came to its end. What followed? Our men were sent abroad, to Paris, to carry on their negotiations, in the Old World with the Old World power, for the settlement of a new treaty between the old Empire and the young Republic. Our representatives were there in Europe, deciding our destiny and the destiny of a dependent people. We had learned from the voyage of the Oregon that we could not longer delay the construction of an interoceanic canal from the Atlantic to the Pacific, and we must enter into negotiations with Great Britain to modify if not to set aside the treaty previously made, in order that we might have a free hand for the construction of the Nicaragua Canal. We found ourselves made responsible by the fate of war for law, for order, for the protection of persons and property, in the Philippine Archipelago, on the other side of the globe; and we must fulfill that obligation. Almost simultaneously with the close of the war, a sudden and violent outbreak took place in China; our property was destroyed, our citizens were put to death, and our national representatives were besieged in the capital of China, and their lives depended on our intervention. Our diplomacy led the way, our soldiers marched side by side with French, German, Russian, and Japanese soldiers, for the relief of the beleaguered representatives of the great nations of the world—for the punishment of offenders, for the restoration of order.

This, rapidly sketched, is the history of the past four years. This, rapidly sketched, is the outcome of the longer history of the past hundred years. Whether we like it or not, we are in the world. We can no more return to the old policy of isolation than we can return to be but thirteen colonies along the Atlantic coast. We can no more separate ourselves from the destinies, the interests, the life of Germany, France, Italy, Spain, and Great Britain than we can fly to Mars and keep ourselves apart from the globe on which we live. When the boy has grown to be a man, he cannot be thrust back into the cradle again. Occasionally the old man says, "I wish I were a boy again," or listens with romantic pleasure to the song, "Rock me to sleep, mother." But we are not boys, and mother does not rock us to sleep. We are men; and when the boy becomes a man, whether he likes it or not, he must face the responsibilities of manhood, and with courage must enter upon their fulfillment. And when a nation has emerged from its period of isolation, when by the history of the past it has been brought into a fellowship with other nations, when, looking back upon its hundred years of history, it sees that the very object of events, and of Him who rules in all history, is to break down barriers and bring all nations together in one great brotherhood, it is idle to say, "Let us go back to be as we were, let us resume our isolation, let us in our manhood be governed by the counsels that belong to our babyhood."

If one ventures to speak of manifest destiny, he is scoffed at. There is no destiny, we are told, which we do not make ourselves. Our nation is what we compel it to be. We are told that we are fatalists, and are attempting to revive the ancient notion of Greece that life is determined by an irresistible fate outside humanity. If then we speak of Providence, and say that God has opened a great door before us and laid upon us a great duty, again we are scoffed at. Who are you, we are asked, that undertake to interpret the ways of Providence to men, and tell us glibly what God means and does not mean? I accept the issue thus presented. I believe heartily and profoundly in manifest destiny; heartily and profoundly in a Providence

that directs us in ways we know not of. The destiny of no individual is determined by himself; the destiny of no nation is determined by the aggregate of the human wills that make up the nation. "There's a divinity that shapes our ends, rough-hew them how we will." We live in history as we live upon this globe. Travel north or south, east or west; plant corn or wheat or cotton; live in Europe or America—however we travel, whatever we do, wherever we live, we are going round with incredible speed in the world's orbit, whether we will or whether we will not. Our wills have absolutely nothing to do with it. We can understand what changes of day and night, summer and winter, the revolutions of the globe bring, and adapt our actions to them, but those changes we cannot modify. So

we are a part of the great movements of history; we do not make them; they are made by a power greater than our own; we may call it manifest destiny, or Providence, or God—call it what we will, it exists. It is for us to understand, to interpret, and to conform our lives to its commands. Christ rebuked the Pharisees because they did not discern the signs of the times; it is our duty to study the signs of the times, and understand what the Lord God Almighty means by human history, that we may work with him and not against him, and not think we are setting the world back in its orbit because we are traveling in the opposite direction to that in which the world is going. This is our general duty; to what specific duties it leads us as a Nation I shall consider in the next article.

The Babites

By Henry Harris Jessup, D.D.

IN the summer of 1897 an aged Persian Sheikh came to the American Press in Beirut, bringing a large sheet of pasteboard on which he wished a map to be mounted. On one side it was glazed with black varnish, and had inscribed on it in elegant Persian script in gold letters the Arabic words "Ya Beha el Abha," "O Glory of the most Glorious," the Babite motto. Our clerk, perceiving this, asked the Sheikh for the card, and said he would mount the map on a new and better one.

That Beha motto now hangs in my study. The old Sheikh said, in explanation of his scheme of mounting a map on the face of this beautiful motto, "I have had this hanging on the wall of my room and prayed to it for twelve years, and found it to be vanity and worthless. I now prefer to read the Bible."

Ever since the first Babite reform movement in Persia in 1845, the Christian world has hoped that some of its liberal tenets might lead the Persian people to Christianity. But thus far the hope has not been realized. Those who read the Bible seem to prefer to find an occult inner double meaning in the simplest language, and construct for themselves a

kind of mystic religious philosophy in which the Persians delight.

According to the best authorities, Babism arose as follows:

Mirza Ali Mohammed appeared in Shiraz in 1845, a pupil of Sheikh Ahmed Zein ed Din, who taught a mixture of Sufism, mystic philosophy, and Moslem Shiite law, and said that the absent Mahdi, now in a spiritual world called Jabalka and Jabersa, would soon appear, and that he was the Bab or Door of the Mahdi. He then made up a system composed of Moslem, Nusairiyeh, Jewish, and heathen doctrines; and then claimed to be Bab ed Din, and afterwards the Nukta or Center and Creator of truth, and then that he was Deity personified; then that he was the prophet Mohammed, and produced a new book called the Beyân, which is the Babite Bible, in twenty thousand verses, Arabic and Persian. Complaint was made of its bad grammar and that this is a sign of imperfection. He explained the ungrammatical Arabic by the fact that the words and letters rebelled and sinned in a previous world, then transmigrated to this world, and, as a punishment for sin in a previous existence, were put under grammatical rules; but he in mercy forgave all

sinners, even to the letters of the alphabet, and released them, and now they can go as they please!

He was followed by tens of thousands. In 1849 he was killed, with multitudes of his followers. Among his followers was a beautiful and eloquent woman named Selma, who divorced her husband and followed Ali Mohammed the Bab, who styled her Kurret el Ain (light or refreshment to the eye). Ali Mohammed raised an army to fight the Persian troops, but was caught and strangled.

Before Ali Mohammed's death he said his successor would be a young disciple named Yahya. This Mirza Yahya succeeded him, taking the title of "Subh Azel"—morning of eternity.

The Bab made the month nineteen days, answering to the nineteen members of the sacred hierarchy of which the Bab is the chief.

Subh Azel was the fourth in the hierarchy, and on the death of the Bab Ali Mohammed, and the two others above him on the list, he became chief of the sect by regular promotion. Upon the outbreak of persecution against them, Subh Azel and his older brother Mirza Hassein Ali, who was styled Beha Allah, fled to Baghdad and remained from 1853 to 1864, then to Adrianople. Beha had persuaded Subh Azel to retire and conceal himself from human gaze, saying to the people that he was present but invisible. Beha then claimed the succession, and two hostile parties arose, Azelites and Behaites. They were both then exiled (1864) to Adrianople, where plots and poisoning among the two parties, and anonymous letters sent to the Sultan charging each other with political conspiracies, led the Sultan to exile (in 1866) Subh Azel to Famagusta in Cyprus, and Beha Allah to Acre. Four of the Azelites were sent with Beha, and their leader claimed that Beha was instrumental in having all of them assassinated in Acre.

Subh Azel died before 1880, and Beha in 1892.

Beha left three sons—Abbas Effendi, now sixty; Mohammed Ali, now forty-five; and Bedea, now aged thirty-five. Mohammed Ali claims that the father Beha appointed him spiritual head and Abbas secular head, but Abbas has usurped both. They are now divided, the two younger

brothers being in a bitter lawsuit with Abbas, who has all the prestige of holding the funds, and the reputation among his followers of being a reincarnation of Christ.

To understand Babism, we should remember the sources from which it was derived. Jemal ed Din, the Afghani, says that its author borrowed from Hinduism, Pantheism, Sufism, and the doctrines of the Nusairiyeh. The Nusairiyeh of northern Syria believe in one God, self-existent and eternal. This God manifested himself seven times in human form, from Abel to Ali, son of Abi Talib, which last manifestation was the most perfect.

At each of these manifestations the Deity made use of two other persons, the first created out of the light of his essence and by himself, and the second created by the first.

The Deity is called the Maana—the meaning or reality of all things; the second, the Ism—name or veil, because by it the Maana conceals its glory, while, by it, it reveals itself to men. The third, the Bab—Door, because through it is the entrance to the knowledge of the two former.

The following table shows the seven trinities of the Nusairiyeh:

Maana.	Ism.	Bab.
1. Abel	Adam	Gabriel
2. Seth	Noah	Yaveel
3. Joseph	Jacob	Ham ibn Cush
4. Joshua	Moses	Daw
5. Asaph	Solomon	Abdullah ibn Simaan
6. Simon (Cephas)	Jesus	Rozabah
7. Ali	Mohammed	Salman el Farisee

After Ali, the Deity manifested himself in the Imams, in some of them totally and in others partially, but Ali is the eternal Maana, the divine essence, and the three are an inseparable trinity. Now add to this the mystic teaching of the Mohammedan system of Sufism or Tusowwof.

Pure Sufism teaches that only God exists. He is in all things and all things are in him. All visible and invisible things are an emanation from him and are not really distinct from him. Religions are matters of indifference. There is no difference between good and evil, for all is reduced to Unity, and God is the real author of the acts of men. Man is not free in his action. By death the soul returns to the bosom of Divinity, and the great object of life is absorption into the divine nature.

Bear in mind also the doctrine of the Persian or Shiah Moslems, that Ali was the first legitimate Imam, or Caliph of Mohammed, and that he existed before Adam, and that the twelfth Imam, Mohammed Abdal Kasim, was the Mahdi, and that he is now concealed in some secret place and will appear again on earth. Add to this the highly imaginative and mystic character of the Persian mind, its fondness for poetry and religious extravagance, and you have a preparation for the appearance of a man who had the intellect, strong will, and abhorrence of sham to make him a leader among his fellows.

Abbas Effendi, the oldest son of Beha, is now living in Haifa, with about seventy or eighty of his Persian followers, who are called Behaites. Nothing is heard of Subh Azel or his followers.

Some years since, Dr. Ibrahim Kheirulla, an educated Syrian of great mental acumen, conceived the idea of introducing Beha-Babism into the United States. He declared Beha to be the Messiah returned to earth and Abbas to be his reincarnation. He visited Abbas, and from time to time, as his accredited agent and promoter, has brought his disciples, chiefly American women, to visit Abbas, and some of them at least have bowed down and worshiped him as the Messiah.

A cousin of Dr. Kheirulla who is clerk of the American Press in Beirut has given me the following statement:

"The Doctor, after the death of his first wife in Egypt in 1882, married first a Coptic widow in El Fayûm, whom he abandoned, and then married a Greek girl whom he also abandoned, and who was still living in 1897 in Cairo. He was at the World's Parliament in Chicago, and tried to promote several mechanical inventions, as a rubber boot, envelopes, buttons, etc. At one time he was worth three thousand pounds. He then obtained the degree of Doctor, and taught mental philosophy. He then helped a Greek priest, Jebara, in publishing a book on the unity of Islam and Christianity, which fell flat and had no influence on the public mind. He then opened a medical clinic to cure nervous diseases by the laying on of hands and reading from Psalm xxix., 7, the words, 'The voice of the Lord divideth the flames of fire,' etc., etc. Then he

went to Chicago and tried trade, and then teaching, and preaching, and pretty much everything else. He is a smart talker, full of plausible argument, and can make white appear black. Of late he has had little to do with religion. It can be said to his credit that, after receiving aid in the Beirut College, he paid back the money advanced to him."

Up to last summer he had the confidence of Abbas Effendi and represented him in the United States. The "Egyptian Gazette" of November, 1900, states that Dr. Kheirulla on his last visit to Haifa differed with Abbas, claiming that Beha Allah only was the true divinity, and Abbas is simply a teacher. Dr. and Mrs. Goetzinger, on the other hand, maintain that Abbas must be worshiped with divine homage, as he is the true Christ. Some of the American Babites now follow Dr. Kheirulla and some Dr. Goetzinger, but the latter has the official credentials, and thus the house is divided against itself.

In Baghdad in 1860 the Babite house was divided into Behaites and Azelites. In Haifa it is divided between Abbas Effendi and his two brothers Mohammed and Bedea. In America it is between Dr. Kheirulla and Dr. Goetzinger.

The "Egyptian Gazette" states that Dr. Goetzinger expected two hundred pilgrims from America to visit and worship Abbas during the present season.

On a recent visit to Haifa I called on Abbas Effendi and had a half-hour's conversation with him. My companion was Chaplain Wells, of Tennessee, recently from the Philippines, who had met at Port Said an American lady on her way to Haifa to visit Abbas Effendi. We met her at the hotel and had a four hours' conversation with her. She seemed fascinated or hypnotized by the Effendi. She had been converted four years ago under Mr. Moody's preaching in New York, attended the Brick Church for a time, and in some way heard of Abbas Effendi as being an eminently holy man. Said she: "I feel in his presence, as I did in Mr. Moody's presence, that he is a very holy man and brings me nearer to God than any other person." She said that she was his guest, and that every morning he expounds the New Testament in Arabic. "His two daughters, who know English, take notes and then translate

them to me." We asked her if there were not scores of godly, learned ministers in America who could explain the New Testament in English without needing an interpreter. She said yes, but seemed to have a hazy idea that there was something different in Abbas. While we were conversing in the hotel parlor a tall man passed the door, clad in a long robe, and she whispered to us, "There goes that bad man Bedea Effendi, brother of Abbas, who wants to kill him. He is a spy."

I went out and addressed the man in Arabic, and he told me he was a younger brother of Abbas, and he had a room at this hotel. I sent word by this good lady to Abbas Effendi, and he appointed nine o'clock the next morning for an interview. Chaplain Wells went with me. The Effendi has two houses in Haifa, one for his family, in which the American lady pilgrims are entertained, and one down town, where he receives only men. Here his Persian followers meet him. They bow in worship when they meet him on the street or when they hear his voice. On Friday he prays with the Moslems in the mosque, as he is still reputed a good Mohammedan of the Shi'ite sect.

We entered a large reception-room, at one end of which was a long divan covered, as usual in Syria, with a white cloth. In a moment he came in and saluted us cordially with the usual Arabic compliments, and then sat down on the end of the divan next to the wall and invited us to sit next to him.

Beha Allah, the father of Abbas, used to wear a veil in the street and live secluded from the gaze of men, living in an atmosphere of mystery which greatly impressed his devout Persian followers. But Abbas Effendi, on succeeding his father, threw off this reserve, and is a man among men. He has been in Beirut often, and has a reputation of being a great scholar in Persian, Turkish, and Arabic, writing with equal ease and eloquence in all. He visits his friends in Haifa, and is a man of great affability and courtesy—traits which characterize many of the Mohammedan and Druze Sheikhs and Effendis whom I know in Beirut, Sidon, Damascus, and Mount Lebanon. After another round of salutations, I introduced myself and Chaplain Wells, and told him that, although a resident of Syria for forty-

five years, I had never visited Haifa before, and, having heard and read much of his father and himself, I was glad to meet him.

He asked my profession. I told him I was an American missionary, and was connected with the American Press and Publishing House in Beirut.

"Yes," said he, "I know your Press and your books. I have been in Beirut, and knew Dr. van Dyke, who was a most genial, learned, and eloquent man, and I highly esteemed him."

I said his greatest work was the translation of the Bible into Arabic.

He at once rejoined: "Very true. It is the best translation from the original made into any Eastern language. It is far superior to the Turkish and the Persian versions. The Persian especially is very defective. Nothing is more difficult than to translate the Bible from its original tongues. The translator must fully understand the genius of both languages and grasp the inner spiritual meaning. For instance, Jesus the Christ said, 'I am the bread which came down from heaven.' Now, he did not mean that he was literally bread, but bread signifies grace and blessing; *i.e.*, I came down from heaven as grace and blessing to men's souls. But if you translate that into Persian literally, as bread, it would not be understood. The same difficulty exists," he continued, "in translating the Koran into another language."

I said that I quite agreed with him, as the English translations of the Koran are in a great part dry and vapid, but that there is a difference between translating a text and explaining it. A translator must be faithful to the text itself.

He then said that hundreds had tried to translate the Koran from Arabic into Persian, including the great Zamakhshari, and all had utterly failed.

I remarked that it was a great comfort that the Bible was so well translated into Arabic, and had been so widely distributed, and that since 1865, when Dr. van Dyke completed the translation of the whole Bible, our Press had issued more than six hundred thousand copies, and this year would issue from thirty thousand to fifty thousand copies.

I then remarked that the Mohammedans object to our use of the term "Son

of God," and asked him if he regarded Christ as the Son of God.

He said: "Yes, I do; I believe in the Trinity. But the Trinity is a doctrine above human comprehension, and yet it can be understood."

He then asked me: "Did Christ understand the Trine personality of the Deity, *i.e.*, the Trinity?"

I said, "Most certainly."

"Then," said he, "it is understandable, yet *we* cannot understand it."

I replied, "There are many things in nature which we believe and yet cannot understand." I told him the story of the old man who overheard a young man exclaim to a crowd of his companions, "I will never believe what I cannot understand." The old man said to him, "Do you see those animals in the field—the cattle eating grass, and it turns into hair on their backs; sheep eating the same grass, and it turns into wool; and swine eating it, and it becomes bristles on their backs; do you believe this?" The youth said, "Yes." "Do you understand it?" "No." "Then," said the old man, "never say you will not believe what you do not understand."

The Effendi remarked: "Yes, that is like a similar remark made once by a Persian to the famous Zamakhshari, 'I cannot understand this doctrine of God's Unity and Eternity, and I will not believe it.' Zamakhshari replied, 'Do you understand the watery secretions of your own body?' 'No.' 'But you believe they exist? Then say no more you will not believe what you do not understand.'"

I then explained to the Effendi our view of salvation by faith in Christ; that whosoever believeth in him shall not perish, but have everlasting life, and that, being justified by faith, we have peace with God; that Christ has paid the ransom, and now God can be just, and yet the justifier of them who believe. "And does your excellency believe this?" He replied promptly, "Yes." "And do you accept the Christ as your Saviour?" He said, "Yes." "And do you believe that Jesus the Christ will come again and judge the world?" He said, "Yes."

I then drew a little nearer to him and said: "My dear friend, I am more than sixty-eight years of age, and you are almost as old, and soon we shall stand together

before the judgment seat of Christ. Now I want to ask you a very plain question. I have seen in an American paper [the "Literary Digest"] a statement that an American woman, evidently of sincere character, had stated that she came to Haifa and visited you, and that when she entered your room she felt that she was in the very presence of the Son of God, the Christ, and that she held out her arms, crying, 'My Lord, my Lord,' and rushed to you, kneeling at your blessed feet, sobbing like a child. Now, I could not believe this, and thought it a newspaper invention. I wish to ask you whether this is true. Can it be right for the creature to accept the worship due only to the Creator?"

He smiled and seemed somewhat disturbed, and said, "What is this sudden change of subject? Where were we?—discussing on the high themes of the Trinity and redemption and divine mysteries, and now you suddenly open an entirely different subject. This is entirely different; let us keep to theological themes."

I replied: "It is a change of subject, but I am seriously anxious to know whether that statement is true."

He then said very calmly, "I am only the poorest and humblest of servants."

I saw that he was not disposed to answer such a point-blank question and seemed much embarrassed, and glanced towards an attendant or disciple, a young Persian, who sat in a chair facing us.

So I took up another question. I said: "The Christ promised to send the Holy Spirit, the Paraclete. Now, the Mohammedans claim that Mohammed is the Paraclete. We claim and believe that He is the Holy Spirit, the third person of the Trinity."

"Yes," said he, "I know that you believe that. That is your doctrine; but that is a very profound subject and very important."

I saw from his manner that he was getting weary of talking, and told him who my companion was—the Rev. Captain Wells, a United States chaplain from the Philippines, who was a strong temperance advocate, and had made a report to President McKinley urging the prohibition of the use of liquor in the United States army. He expressed his approval of the total abstinence principle and his gratifi-

cation that there is a temperance reading-room in Beirut.

I then alluded to the "Episode of the Bab," written by Professor E. G. Browne, of Cambridge, and asked him if he knew Professor Browne and his book? He replied: "Professor Browne has not comprehended our views. He heard us and then heard our enemies [the Subh Azelites], and wrote down the views of all. How can he get the truth? Now, supposing that a man wanted to learn about the Jews, and you are, we will suppose, an anti-Semite. He asks you about the Jews and writes down your views. Then he asks a Rabbi and takes down his views, and prints both. How can he get at the real truth? So with Professor Browne. He sees us through the eyes of our enemies."

I then invited the Effendi to let me know when he came to Beirut, that I might call on him. He replied: "When I come to Beirut, I shall do myself the honor of calling upon you."

And then we took our leave, with the usual profuse Arabic salutations.

Now, what can one say in brief of such a man? Whether intentionally on his part or not, he is now acting what seems to be a double part—a Moslem in the mosque, a Christ, or at least a Christian mystic, at his own house. He prays with the Moslems, "There is no God but God," and expounds the Gospels as an incarnation of the Son of God. His dislike of Professor Browne comes from the fact that Professor Browne visited Subh el Azel in Cyprus and obtained from him documents which reflect seriously upon Beha Allah, and charge him with assassination and other crimes.

His declarations of belief in the Trinity and redemption through the Christ must

be interpreted in the light of Sufist pantheism and of his belief in a succession of incarnations, of which his followers regard him as the last and greatest.

It is difficult to regard without indignation the Babite proselytism now being carried on in the United States. One American woman who passed through Beirut recently, *en route* for the Abbas Effendi shrine, stated that she was at first an agnostic and found that a failure; then she tried Theosophy, and found that too thin; then she tried Christian Science and obtained a diploma authorizing her to heal the sick and raise the dead, and found that a sham, and now was on her way to see what Abbas Effendi had to offer!

Surely that woman has found out what it is to feed on ashes.

At the military barracks in Beirut is a tower clock with an eastern face keeping eastern time, in which it is always twelve o'clock at sunset, and a western face keeping European time. Abbas Effendi seems to the people of Syria to have these two faces—the eastern for the Moslems and the Turkish Government by which he is kept in exile from Persia; and the western for the pilgrims who come from New York and Chicago.

On Mount Carmel are certain round stones, geodes of flint, hollow and lined with crystals of quartz. The people call them Elijah's watermelons. They look smooth and round and melon-like on the outside, but inside are nothing but crystals, which would tax the digestion of a tougher man than even the stalwart Tishbite. These pilgrims are attracted by the rumor of spiritual fruits in Haifa just under the Carmel of Elijah, but they may find to their sorrow that there is no more true nourishment in them than in Elijah's watermelons.

The Master Builder

By Ernest Neal Lyon

The lowliest work he perfecteth,
Transforming, by his care,
The humble hut of Nazareth
To many mansions fair.

More wondrous still! Of earthly clay,
Misshapen, marred by sin,
He buildeth temples, day by day,
That he may work therein.

Shall Selfishness deny him sway,
Or Folly bar the door?
Dear Master, make our hearts, we pray,
Thy dwelling evermore!

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Abandoned Farmer (The). By Sydney H. Preston. Charles Scribner's Sons, New York. 5x7 in. 288 pages. \$1.25.

The reader will find here a story without much plot, but of the sort of interest that holds him. A lad is sent to the country for the summer, and all that befalls him there makes up the burden of a remarkably well told tale, concerning a lot of very entertaining people. The humor is subtle rather than broad, and ripples on in an unbroken way that keeps up a series of surprises delighting the reader's fancy from beginning to end.

And the Wilderness Blossomed. By Almon Dexter. Illustrated. H. W. Fisher & Co., Philadelphia. 5½x8¼ in. 283 pages. \$2.

This is a clever story composed of the doings of a family who built up a summer home in a remote country spot in Maine. There is no especial plot, but much bright comment on the things, conditions, and people found there—and delightfully humorous and entertaining the people are. Some of the observations are keen enough to set readers to thinking. The charm of wood and field is strongly felt, and the garden that the newcomers built, and the variety of flowers raised, may give a new insight into botanical possibilities.

Antonia. By Jessie Van Zile Belden. Illustrated. L. C. Page & Co., Boston. 5x7½ in. 258 pages. \$1.50.

This is a charming story of life in early New York among the Dutch colonists before they were disturbed by the English. The scenes of daily life, the struggles of the colonial people of importance to maintain their dignity against Indian raids and other encroachments, are well pictured. There is a very entertaining love story, of which the somewhat haughty, willful Antonia is the heroine. All comes out well in the end for the lover, who is endowed with a goodly amount of patience. The atmosphere of the story is very pleasing. One is glad to see old New York life coming to the front in fiction.

Book of Bryn Mawr Stories (A). Edited by Margaretta Morris and Louise Rufum Congdon. George W. Jacobs & Co., Philadelphia. 5x7½ in. 296 pages. \$1.20.

The difficulty that confronts the writer of college stories is well illustrated by an incident in the story that opens this volume. A graduate active in all good works is to speak at a convention on "The Educational Value of College Life." She prepares a careful and practical paper; but when she arises to speak a vision of memories and associations and inspirations comes over her, and she gives an address on the Poetry of College Spirit which her hearers call "her masterpiece," though no word of it remains with her. Even so, that illusive charm whereby young women, studious or not studious, desirous of professions or

not desirous, are kept away from every other opportunity of home and social life for four happy years of retirement and study, each college historian seeks to portray, and finds no words that hold it. The stories in this volume are contributed by eleven recent graduates of Bryn Mawr. The talk is bright, and the atmosphere is somewhat more scholastic than that in the stories of other colleges, and ambitions for fellowships and degrees and classical researches are more in evidence. The undeserved charge against Bryn Mawr that her chief relaxation is "teas" is refuted by "In May Time," with its charming picture of the representation of the old English pageant of May Day. "Within Four Years" shows well the influence of college environment in mellowing and extending the individual's horizon.

Bolivian Andes (The): A Record of Climbing and Exploration. By Sir Martin Conway. Illustrated. Harper & Bros., New York. 5½x8¾ in. 403 pages. \$3.

Sir Martin Conway is perhaps the greatest mountain-climber in the world. This volume covers his two years' experience in the Bolivian Andes. To the general reader, however, the book's highest value lies in Sir Martin's observations on the political conditions of Bolivia and the neighboring States. In view of the conflict as to whether our Isthmian Canal should be cut through territory belonging to Colombia or that belonging to Nicaragua, Americans will also find special interest in the chapter describing the Isthmus of Panama.

Church of the Reconstruction (The): An Essay on Christian Unity. By the Rev. Edward M. Skagen. Thomas Whitaker, New York. 5x7½ in. 152 pages. 50c.

The author does not seem to take a well-balanced view of the denominational divisions of the Church. The evils arising from them focus his attention, and he writes of them rather slashingly. There is certainly another side, and the present situation does not justify the pessimist. Nor can his contention be granted that no corporation is entitled to be called a church which does not "contain upon its roll of membership all the admittedly Christian people of the place."

Conspiracy of Catiline (The). As Related by Sallust. Revised by J. B. Greenough and M. G. Daniell. Ginn & Co., Boston. 4½x7½ in. 103 pages. 97c.

Courtship of Miles Standish and Other Poems (The). By Henry Wadsworth Longfellow. Edited by George Armstrong Wauchoppe, M.A., Ph.D. (Standard Literature Series.) The University Publishing Co., New York. 5x7½ in. 137 pages.

Dancers and Dancing: A Calm and Rational View of the Dancing Question. By the Rev. J. M. Hubbert. The Cumberland Presbyterian Publishing House, Nashville, Tenn. 5x7½ in. 44 pages. 35c.

David Livingstone. By T. Banks MacLachlan. (Famous Scots Series.) Charles Scribner's Sons, New York. $4\frac{1}{2} \times 7\frac{1}{2}$ in. 152 pages. 75c.

The principal merit of this volume is its description of the connection between Livingstone's life-work and the latest phases of religious and political progress in Africa. In this new campaign the Free Church of Scotland led the way. The most eminent leader in the campaign was the Rev. Dr. James Stewart. He had already founded the admirable Lovedale Institution in Cape Colony, and, knowing Nyasaland well, faced the problem of the continuance of Livingstone's work there with the calm assurance of one both able and experienced as a pioneer. He proposed that a spot should be selected in Central Africa where an institution like that at Lovedale—religious, educational, industrial—might be established, and where, in time, a town might grow and become a center of Christian civilization and commerce. "And this I would call Livingstonia," he said. The Scottish Churches, the Free Church at the head, took hold of Dr. Stewart's idea with characteristic energy and thoroughness. An expedition was formed, and the command was given to Lieutenant Young, who had been with Livingstone on the Zambesi. Lieutenant Young was joined by some Scottish missionaries, and in 1875, a year and a half after the grave had closed over Dr. Livingstone's body, their little steamer was sailing over the waters of Lake Nyasa. They established the Livingstone Mission at Cape Maclear, at the lower end of the lake. Next year the Church of Scotland founded a mission at Blantyre in the highlands south of the Lake, and soon a new Universities Mission sprang up on the eastern shore. Not long after the founding of Livingstonia, Dr. Stewart went out to guide the young settlement through its early troubles. After eighteen months of service he was succeeded by Dr. Laws, who has remained ever since at the head of the mission, the main part of which has since been removed to the more elevated and healthier district of Bandawe, the post at Cape Maclear being still retained as a subsidiary station. Many out-stations have been planted, the great plateau between Lakes Nyasa and Tanganyika, a distance of two hundred miles, being specially well covered.

Days Like These. By Edward W. Townsend. Harper & Bros., New York. $5 \times 7\frac{1}{2}$ in. 444 pages. \$1.50.

This is a fascinating story of New York, in which society folk, tenement people, and political bosses figure. The story is well told, and the descriptions of every-day life in the metropolis are fresh and convincing; there is the rush and glow of the countless thousands, and the exhilaration of the gigantic money-making schemes. Rose Cavendish, the heroine, a poor working-girl, who inherits an enormous fortune from her uncle, marries the lawyer who manages the estate—which is exactly what every one expected her to do from the start—and these two form a dignified and rather somber background against which the minor though more interesting characters are clearly and brilliantly sketched. "Days Like These" is interesting to every one who enjoys studying

the varying phases of human nature, and especially to those who know and love New York, and who believe that in the future, in spite of bossism and materialism, it is to become the most patriotic and artistically the most beautiful city in the world.

Diary of a Freshman (The). By Charles Macomb Flandrau. Doubleday, Page & Co., New York. 5×8 in. 335 pages. \$1.50.

The author of "Harvard Episodes" again gives us a volume on his favorite subject. This time it is the adventures and misadventures of a Western youth dropped in among the subtleties—social, academic, and sportive—of the great Eastern college. It makes an entertaining volume, and one giving some insight into college life. Some of the humor of the volume is very juvenile, but genuine in its way.

Earth's Empress and Victoria. By Carmen Reed. The Ruskin Guild, Detroit, Mich. $5 \times 7\frac{1}{4}$ in. 160 pages. 50c.

Eaton (The) Field Note Book of Birds and Flowers. For the use of those interested in the study of nature in the field. Scrantom, Wetmore & Co., Rochester, New York. $5 \times 7\frac{1}{4}$ in. 144 pages. 25c.

Exalted Praise. Edited by J. Howard Entwistle and Powell G. Fithian. MacCalla & Co., Philadelphia. $5\frac{1}{2} \times 8\frac{1}{4}$ in. 224 pages. 30c.

Hereford Cathedral. By James Wentworth Leigh, D.D. Illustrated. Thomas Whitaker, New York. $4\frac{1}{2} \times 7$ in. 66 pages. 50c.

Dr. Leigh's is a compact little volume with illustrations describing one of the most interesting of English cathedrals.

History of the American People (A). By Francis Newton Thorpe. A. C. McClurg & Co., Chicago. $5\frac{1}{2} \times 8\frac{1}{4}$ in. 627 pages. \$1.50.

Mr. Thorpe's special equipment for the work in hand is his knowledge of the important but strangely neglected field of State constitutional history. In the present volume he shows that his studies in this field embodied in his "State Constitutional History of the American People, 1776-1850" have been brought down to the present day, and every student of political history will find much of value in his discussion of recent constitution-making—particularly in Wyoming and Mississippi. Indeed, the entire chapter on "The Right to Vote," describing how it has been extended by State constitutional amendments, is one with which all teachers of history should familiarize themselves. It is to be regretted, however, that there are occasional evidences of careless work, as in the author's statement that the Mississippi Constitutional Convention rejected a property qualification to the franchise because it would disqualify "as many whites as blacks."

Holiness: A Principle—A Command—A Method. By Rev. Oliver Addison Kingsbury. The Westminster Press, Philadelphia. 5×7 in. 42 pages. 15c.

Home Life of Wild Birds (The): A New Method of the Study and Photography of Birds. By Francis Hobart Herrick. Illustrated. G. P. Putnam's Sons, New York. $8 \times 10\frac{1}{2}$ in. 148 pages. \$2.50.

This latest of bird books is one of the most valuable. No volume introduces us more directly and completely into the intimate life of wild birds. The illustrations (from photo-

graphs taken at very close range) are even more interesting than the text, and call for specially favorable notice. The author's observations were made for the most part in central New Hampshire, and pertain to the common birds of the country.

How to Interpret Pictures. By Franklin B. Sawvel, A.M., Ph.D. The Round-Table Booklet, Greenville, Pa. $5\frac{1}{2} \times 7\frac{1}{2}$ in. 174 pages. \$1.

This volume includes especially interesting description of such widely diversified pictures as the Sistine Madonna, Titian's "Assumption," Leonardo's "Last Supper," Leighton's "Andromache," Rossetti's "Dante's Dream," and Trumbull's various battle scenes. The author's ten qualities or laws which enter into the make-up of a good picture could have been easily reduced, however; he gives them in the following order, which is also open to criticism: Principality, balance, unity, perspective, tone, texture, values, light and shadow, drawing, color. The author also shows a tendency towards such characterizations as "The Four Greatest Portraits of the World," "The Ten Greatest Pictures," etc. The book has an inexcusable number of typographical errors.

Idylls of the King. By Alfred Lord Tennyson. Edited by William T. Vlymen, Ph.D. The Macmillan Co., New York. $4\frac{1}{4} \times 5\frac{3}{4}$ in. 319 pages. 25c.

Indian Basketry. By George Wharton James. 30 Illustrations. Henry Malkan, New York. $6 \times 9\frac{1}{2}$ in. 238 pages. \$2.

Since the weaving whereby mankind to-day is clothed had its origin in the basket-making of some aboriginal woman, the study of basket-weaving is of ethnological interest. Mr. James's entertaining book describes the baskets and basket-makers among our own Indians in the Southwest, on the Pacific coast, and in Alaska. Every page contains pictures of quaint and beautiful specimens of the handicraft, and pictures of the Indians at work. Too much stress cannot be laid upon the desirability of retaining these arts among the Indians, and the chapter on the symbolism of the colors and patterns in the baskets explains how it is that "fine baskets, to the older Indian women, were their poems, their paintings, their sculptures, their cathedrals, their music; and the civilized world is just learning the first lessons of the aboriginal melodies and harmonies in these wickerwork masterpieces."

Inheritors (The). By Joseph Conrad and Ford M. Hueffer. McClure, Phillips & Co., New York. $5 \times 7\frac{1}{2}$ in. 324 pages. \$1.50.

The sub-title, "An Extravagant Story," sums up fairly well the quality of this book, which is built upon a theory. The authors manufacture a plot and picture situations likely to occur among people who really believed and acted out the teachings of Nietzsche, the philosopher of force and expounder of the doctrine that might makes right, and that love, pity, and human brotherhood are but manifestations of disease and weakness. The central figure is a woman untroubled by feeling or conscience, a creature of intellect and force—the incarnation of Nietzsche's dream

of the superior being who would and ought to inherit the earth after the present order founded upon Christianity, which this philosopher calls the deification of the weak, has been overthrown. With this theory for an underlying motive the authors build an ingenious plot. There are clever conversations and some sharp satire on existing conditions both in Paris and London. It is a piece of keen mental play, but is not satisfactory as a story.

Johannes. By Hermann Sudermann. Edited by F. G. G. Schmidt, Ph.D. D. C. Heath & Co., Boston. $4\frac{1}{2} \times 6\frac{1}{2}$ in. 126 pages.

Journal of the C. I. V. in South Africa (The). By Major-General W. H. Mackinnon. Illustrated. John Murray, London. 5×8 in. 251 pages.

This is an impressive account of the war in South Africa. It is not so picturesquely written as have been the books of trained newspaper correspondents; but the simplicity and straightforwardness of its diary narration is stronger, perhaps, than anything else could be. General Mackinnon, who was in command of the "C. I. V."—the London "City Imperial Volunteers"—should be complimented on his journal, which has a double value in being a personal and official account. It may be remembered that this particular corps accompanied Lord Kitchener in one of his many attempts to capture General De Wet, and General Mackinnon throws light on the futility of those efforts. While recognizing that their failure must surely prolong the war, General Mackinnon claims that no discredit need attach to the British, for the Boer convoy was composed of Cape carts, whereas the British was made up of ox or mule wagons. "Then he [De Wet] knows every inch of the country, he can fight a rear-guard action on these kopjes continually, and, being in front of us, he can keep on commanding fresh animals of all kinds." The American critic, however, will think that, after the experience of over a year's fighting, while this may explain, it does not excuse. The present volume stands out from all other books on the Boer war because it is also the account of the experiences of many men never trained to be soldiers. Among those composing the corps there were men of leisure, engineers, civil service and bank clerks, publishers, lawyers, surveyors, bankers, jewelers, architects, druggists, schoolmasters, and accountants. General Mackinnon asked one of his sentries what his profession was, and the man replied: "I have none, sir, but my amusement in life is archaeology, and I was going this very week to Athens and the Levant."

Laboratory Course in Plant Physiology (A). By William F. Ganong, Ph.D. Illustrated. Henry Holt & Co., New York. $5\frac{1}{4} \times 8\frac{1}{2}$ in. 147 pages. \$1.

Last Confessions of Marie Bashkirtseff and Her Correspondence with Guy de Maupassant. With a Foreword by Jeannette L. Gilder. The Frederick A. Stokes Co., New York. $4\frac{1}{4} \times 7\frac{1}{2}$ in. 157 pages. \$1.10.

A little volume full of interest as a contribution to the literature of the psychology of genius. There is nothing in it which differentiates it sharply from the earlier volume except a brief correspondence between Marie

Bashkirtseff and Guy de Maupassant, which throws a good deal of light on two very morbid and two very gifted persons. The diary, like everything that Marie Bashkirtseff wrote, shows a rare spirit eaten into by an intense self-consciousness; but when one remembers that this gifted girl became aware almost at the same moment of the possession of great gifts and of the approach of fatal disease, it is impossible not to approach her work, however morbid, from a sympathetic point of view.

Lichtenstein. After the German of Wilhelm Hauff. Adapted for English Readers by L. L. Wesdon. Illustrated. E. P. Dutton & Co., New York. 5x8 in. 305 pages. \$1.50.

This is a quality of story likely to keep the lover of good old long-drawn-out romance awake far into the night. The scenes are laid in southern Germany and near the Black Forest. The story has adventure as well as that home charm peculiar to German romance. The plot is too complicated to outline in brief notice, but unfolds interestingly, after the long, formless fashion of the German novel. Those who enjoy stir, movement, plot, sentiment, with touches of the vaguely mysterious thrown in, will not be disappointed in this lengthy tale.

Little Lower than the Angels (A). By Clarence Lathbury. The Swedenborg Publishing Association, Germantown, Pa. 4½x7 in. 201 pages. 40c.

This is a work of literary ability suffused with high idealism. Mr. Lathbury follows Swedenborg's general line of thought. He sees the spiritual pervading the natural, and finds the natural ever suggesting the spiritual. His tone is quickening, a constant summons to come up higher to the mount of vision; there is a note of conviction in it, as of one who knows through profound experience.

Love-in-a-Mist. By Post Wheeler. The Camelot Co., New York. 5½x7½ in. 216 pages.

Marie-Louise et le Duc de Reichstadt. By H. A. Guerber. D. C. Heath & Co., Boston. 4½x6½ in. 101 pages. 25c.

Materials for French Composition. By Sarah Brigham. D. C. Heath & Co., Boston. 4¼x6½ in. 24 pages. 12c.

Mosquitoes: How they Live; How they Carry Disease; How they are Classified; How they may be Destroyed. By L. O. Howard, Ph.D. Illustrated. McClure, Phillips & Co., New York. 5½x8½ in. 241 pages. \$1.50.

This is an admirable survey of the subject, especially from the practical side, presenting the results of experimentation in destroying the mosquitoes and relieving afflicted communities from their visitations, with diagrams, illustrations, and full practical directions; a book which ought to be very widely known, because its diffusion, if its information is wisely used, will bring relief to a great many localities.

New Basis of Geography (The). By Jacques W. Redway. The Macmillan Co., New York. 5x7½ in. 229 pages. 50c.

What the title indicates is a recognition of the relation of geographic environment both to political history and to economic development, as fundamental to a proper teaching of geography. The book is accordingly intended for the indoctrination of teachers. It is both an

enlightening and a stimulating book for those to whom its fundamental conception of the relation between environment and activities is new. The author is rather prone to hasty generalizations, which, as well as some obvious literary faults, the editor has occasionally failed to correct. New Englanders certainly did not build their ships of white pine, as implied on page 103. Nor is it true that the Northern States abolished slavery for economical reasons.

Our Friend the Charlatan. By George Gissing. Henry Holt & Co., New York. 5x7½ in. \$1.50.

This story, like all this author's work, reveals some very able character-drawing, worked out in a manner that gives the reader plenty of breathing-space ere he reaches the end. There is measure, force, ease, in the way in which the characters unfold their natures. The story has merit similar to that which characterized "John Thistleton." The scenes are laid in England, and mainly among people in the higher walks of social life. The interplay is intricate and leaves a sense of substance.

Our Governments. By Laura Donnan. The Bowen-Merrill Co., Indianapolis, Ind. 5¼x7½ in. 325 pages.

This book contains many original documents of value to advanced students and to teachers of elementary students. Among these are the Mayflower Compact of 1620; the Articles of Confederation of 1645 between the Puritan colonies of New England—Maine being excluded because it had established the Episcopal Church, and Rhode Island because it was an asylum for people of any religion and no religion; Franklin's Plan of Union in 1754; Franklin's Examination before Parliament in 1765; and other papers of similar historical importance. The knowledge that comes from the examination of these documents differs as much in value from that which comes from examining some one else's description of them, as the first hand differs from second hand in any other field.

Pair of Patient Lovers (A). By W. D. Howells. Harper & Bros., New York. 5x8 in. 368 pages. \$1.15.

Here are five short stories in Mr. Howells's characteristically careful manner, very quiet in tone, and pervaded by a gentle, unobtrusive, genuine humor.

Philosophy of Mental Healing (The). By Leander Edmund Whipple. (Third Edition.) The Metaphysical Publishing Co., New York. 5¼x7¼ in. 24 pages. \$1.25.

Rape of the Lock (The): An Essay on Man: and Epistle to Dr. Arbuthnot. By Alexander Pope. Edited by Henry W. Boynton, M.A. (The Riverside Literature Series.) Houghton, Mifflin & Co., Boston. 4½x7 in. 105 pages. Paper, 15c.

Raymond, Jack. By E. L. Voynich. The J. B. Lippincott Co., Philadelphia. 5x7¼ in. 300 pages. \$1.50.

In this story the author of "The Gadfly" shows the same force which was so conspicuous in the earlier book, but she has written a tale which is even more unpleasant than its predecessor; a story of English public-school life which hints very plainly at some of the worst vices of that life, and which is so frank

and touched throughout with such misery that it is essentially an unwholesome book; it would better not have been written. If the subject was to be treated, it ought to have been approached from another point of view, and it is very questionable whether certain topics ought to be presented in fiction.

Reformation, The: A Religious and Historical Sketch. By the Rev. J. A. Babington, M.A. E. P. Dutton & Co., New York. 5¼ x 9 in. 362 pages. \$4.

The works of Ranke, Prescott, Fisher, Merle d'Aubigné, and others come to mind as one turns page after page of this capably written history in point of condensation, though in point of style it could hardly rank with the above-named authors. Its fine paper and clear print accord well with the author's concise and illuminative plan. As a well-ordered sketch, his history may possibly yet take rank as a standard work. Its chief merit lies in the balance and poise of Mr. Babington's outlook; while an ardent Protestant and painting Roman Catholic oppression as it deserves, he seems "of an equal mind," as Cicero would say, towards all evangelical Protestant bodies. We like especially his severe comment on Luther's fomenting of the unhappy sacramentarian controversy between German and Swiss reformers.

Republic of Plato (The). Book I. Translated by Alexander Kerr. Charles H. Kerr & Co., Chicago. 5 x 7½ in. 60 pages.

School and College Speaker. Edited by Wilmont Brookings Mitchell. Henry Holt & Co., New York. 5 x 7½ in. 358 pages.

In the range of its selections from the works of distinguished men this is eminently a twentieth-century book. Comparatively few of the authors who have furnished its material have passed off the stage of public interest. The first hundred pages are devoted to a succinct presentation of the essential principles and rules of elocution. Nearly all of the selections given for declamation have been tested in prize-speaking competitions and class-room work in Bowdoin College.

Stirring Facts: An Address on China. By Rev. Llewellyn James Davies. The Westminster Press, Philadelphia. 5 x 8½ in. 39 pages. Paper bound, 10c.

Story of the Dominion (The). By J. Castell Hopkins, F.S.S. Illustrated. The John C. Winston Co., Philadelphia. 7 x 9 in. 64 pages.

This work by no means supplants Dr. Bournot's fine histories of Canada, but it fills a niche of its own. It is a popular compendium of history, clearly printed and amply illustrated. The text is well done and appeals especially to young readers. It fulfills the author's desire to give an interesting narrative of great events in such a way as to afford a graphically summarized review instead of a dry list of occurrences. For this reason he has not included foot-notes and bibliographical references. The book should command wide reading.

Substitutes for the Saloon. By Raymond Calkins. With Tables and Diagrams. Houghton, Mifflin & Co., Boston. 5 x 7½ in. 397 pages. \$1.50.

A broad, well-balanced, helpful book which will receive attention in our editorial columns.

Sunny Southerner (A). By Julia Magruder. L. C. Page & Co., Boston. 4½ x 7 in. 194 pages.

The substance of this story tallies well with its name. It is sunny, readable, and wholesome. There are contrasts of Northerners and Southerners, and the bright, vivacious, sensible Southern heroine is given the opportunity to deal some well-deserved snubs to a Northern male prig. The inevitable colored "mammy" of course plays her part, and a pleasant love story closes the scene.

Tales from Natal. By A. R. R. Turnbull. T. Fisher Unwin, London. 5 x 7½ in. 182 pages.

These stories about the Boers and the blacks of South Africa give as realistic an account as we have ever seen of actual conditions in the high regions of Natal. The stories are well worth reading.

Theories of Industrial Liberty. A Thesis. By the Rev. William M. Balch, Ph.D. The Herald Printing Co., Wooster, Ohio. 5½ x 9 in. 43 pages.

Tribulations of a Princess (The). By the Author of "The Martyrdom of an Empress." Illustrated. Harper & Bros., New York. 5½ x 8½ in. 379 pages. \$2.25.

This is a book likely to be perused by a large number of fascinated readers who would penetrate the secret of the identity of this personage who purports to give her story to the public. It is an interesting story, as a whole, full of detail concerning a mode of life from which people in general are shut off and would therefore fain know more about. In this narrative glimpses are obtained into court circles and their intrigues, and the horrors that may lurk behind a glittering surface. The princess as pictured by herself is a delightful creature, and the view she affords into her early child life with her father is charming. Following her father's death comes her mother's worldly scheming, her own loveless marriage and its hideous results. The manner in which the high-bred girl carries herself is finely told. On the whole, the average woman reader is likely to lay the book down with a sigh of relief at the thought that she was not born a princess.

When Eve Was Not Created, and Other Stories. By Hervey White. Small, Maynard & Co., Boston. 4¼ x 7½ in. 220 pages. \$1.25.

This book comprises a series of short stories, highly imaginative in character, studies for the most part rather than stories, not without fault, but showing poetic feeling and poetic insight. In one story at least, that which recounts the experience of the Mormon wife, the writer has done an admirable piece of work, full of reality and pathos.

With the Tibetans in Tent and Temple. By Susie Carson Rijnhart, M.D. The Fleming H. Revell Co., New York. 5 x 8 in. 400 pages. \$1.50.

This is an extraordinary narrative of missionary heroism. Mrs. Rijnhart, with her husband and his associate, Mr. Ferguson, leaving our Pacific coast in 1894, undertook to penetrate Asia to the Tibetan frontier as independent missionaries. Mr. Rijnhart had shortly before visited the region, and had been so favorably received as to encourage his return to stay. As the record of a traveler in barbarous lands but little known, Mrs. Rijnhart's book is sufficiently interesting. The tragic issue of the

mission in the death of her little son born there, the murder of her husband by robbers, and the extreme suffering through which she made her escape from the country, adds pathos to her story, with admiration of her unabated purpose to promote the evangelization of the forbidding land which she still regards as an inviting field.

World of Graft (The). By Josiah Flynt. McClure, Phillips & Co., New York. 5x7½ in. 216 pages. \$1.25.

This volume from the pen of the man who went "Tramping with Traumps" in order to learn the secrets of their mode of existence is a really valuable addition to sociological lore. It is given in the form of personal talks with thieves and sharpers of divers grades among

the denizens of the nether world. The author shows us their philosophy of life, and pictures in their own speech their opinions concerning the powers that be; how politics are run, how the police force connives with criminals, how judges and lawyers are bought, and why political bosses do not really put down vice. We have it from the lips of the parties most interested that nearly two-thirds of all they make by crooked living goes to paying the various ruling powers for letting them alone. The reader is likely to be surprised at the discovery of the keen sense of existing conditions possessed by thieves, and how plainly they see that these conditions could be changed by the people at large if only they awoke to a full sense of exercising their rights.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

The Outlook so frequently states that there is no longer any question of the historical proof of the divinity of Jesus Christ, including also, I suppose, that of the Resurrection, of the immaculate conception, and the miraculous birth, upon which the matter seems, so largely to hinge, that I should esteem it a great favor if it would print such proof in succinct, graspable form for the busy reader. I know that you have frequently given valuable books or references, but I have been too busy to look them up. And doubtless you have also printed the proofs for which I ask, but I must have overlooked them. Something which I could commit to memory, and reassure myself with, as I rush on with my work, would afford me the greatest practical help and comfort.

C. J.

The divinity of Christ depends not on how he came into the world, but on what he was in the world—divinely holy, ever one with God in thought and will and act. This appears not only from the Gospel narratives, but from the impression of his transcendent character upon his disciples, and upon subsequent history. The same historical evidence which a stone monument exhibits on a battleground is exhibited by the monumental testimony which the observance of the Lord's Day from the first generation of Christians to the present gives of the resurrection—that is, of some sort of reappearance of the crucified Master. No stronger historical proof can be demanded than the co-existence of such an institution with the testimony of Paul in an authentic document dating twenty-two years after the event (I Corinthians xiv.). To this must be added the existence of Christianity as a force and of the Church as an organization, both of which depend historically on the divine character and the resurrection of Jesus Christ.

Four or five years ago I read one of Dr. Abbott's sermons which defined God as Law. If he is Law—and I believe all his actions to be governed by eternal laws—what is the need of prayer except to make us humble and submissive? He is the Infinite, Supreme, and All-Wise, we in every respect the opposite. I cannot, therefore, see any good reason why prayer should be used to prevent anything in his plan. And since his laws are eternal, it is difficult for me to reconcile this doctrine with that of a personal God. Please enlighten me; for a step more would lead me to agnosticism.

M.

God is our law in the sense that what he is and what he does is the rule for our being and doing in conformity to him. The Bible so puts it: "Be ye holy, for I am holy." The right idea of prayer is not of getting him to do our will, but of helping us to do his will by engaging us in

reverent and trustful communion with him. By the laws of God, as seen in nature, are meant his methods of operation in bringing things to pass. We soon learn by experience that in everything involving any human agency God never brings anything to pass without some sort of human co-operation. Prayer is simply one form of human co-operation with God, through its endeavor to link and lift our wills to his will in unity of endeavor. One great error in this matter is the idea that prayer seeks to change God. It seeks rather to change our relation to God, to rectify our attitude toward him and toward his methods. For a book that will help you, see "A Religion that will Wear" (T. Whittaker, New York, \$1.25).

Please state in what sense you believe in the divinity of Christ. Does The Outlook believe in the "Immaculate Conception" and the ascension of the physical body of Christ? Since you discard the "theory of the fall of man," of what consequence is it whether Christ be divine or not, conceding, of course, that he could have lived the life he did live without any special creative act?

G. W. C.

We believe that Christ is divine in the sense in which only his disciples could have understood his saying at the Last Supper, "He that hath seen me hath seen the Father," i. e., the moral image of God. The "Immaculate Conception" is the term for the Roman Catholic doctrine that Jesus' mother was conceived without taint of original sin. You probably mean the Miraculous Conception of Jesus. This doctrine the Apostles never preached, if one can judge by the silence of their letters; we accept it, but do not attach importance to it. The physical ascension of Christ does not belong to the original tradition. Mark, except in the later appendix (xvi., 9-20), does not refer to any ascension. In Luke xiv., 31, the words describing it are wanting in the oldest MSS., and are bracketed in critical editions. Whether human frailty and sin be the result of an original fall from a perfect state, or the survival of the original conditions of humanity, there is the same need of receiving through a divine revelation and a divine redeemer the regenerating power which the Gospel attributes to Christ (see John i., 12).

Kindly inform me of any book used for cavalry instruction or which describes rules and movements, etc., of the United States cavalry.

S. Y.

The "Cavalry Drill Regulations," United States Army, 1896; the "Service of Security and Information" (Wagner); "Horses, Bridles, and Saddles" (Carter).

Correspondence

The Supreme Court Decisions

I.

To the Editors of The Outlook:

In reference to your editorial of June 8 in regard to the Porto Rican tariff cases and to your statement that the decision was a clear and unperplexed one, permit me to call your attention to the following: Dividing the judges into groups according to their opinions, we may denote Justices Fuller, Harlan, Brewer, and Peckham by 4A; similarly, Justices White, Gray, Shiras, and McKenna may be denoted by 4B; Justice Brown may be denoted by C. Now, 4A plus C, delivering the majority opinion of the Court, held that Porto Rico was a Territory and integral part of the United States (De Lima case). In this same case 4B, delivering the minority opinion, decided that Porto Rico was in possession of, but not a part of, the United States. In the Downes case immediately following, 4B plus C decided that the Foraker Act was Constitutional: 4B because Porto Rico was not a Territory but only a possession of the United States; and C, notwithstanding that Porto Rico was a Territory of the United States. The minority opinion handed down by 4A held that, as Porto Rico was a Territory of the United States and an integral part thereof, the Foraker Act was unconstitutional. You will thus see that in paragraphs numbered II. and III. of your editorial you have confounded the opinion of 4A plus C, which was a majority opinion stating that Porto Rico was a Territory and integral part of the United States, with the minority opinion delivered by 4B, and cited under paragraph III. of your editorial, stating that Porto Rico is a possession but not a part of the United States. In other words, you have quoted a majority opinion and a minority opinion and have made them both majority opinions, although as a matter of fact there was only one Justice who held to both positions. As to your statement that the opinion was clear, etc., it need only be added that four judges held that as Porto Rico was a bona-fide Territory, imposts could not be levied; and that four held that as Porto Rico was not a bona-fide Territory, im-

posts could be levied; and that one held that though Porto Rico was a bona-fide Territory, imposts could be levied. Moreover, it is distinctly stated in the majority opinion of the Downes case that Justices White, Shiras, McKenna, and Gray agree in the conclusion, but by no means in the reasoning, of Justice Brown. Justice Gray, also, is not in complete accord with Justices Shiras, White, and McKenna. And, finally, Justice Brown does not agree with himself in the De Lima and Downes cases; nor is it easy to reconcile at all points the two opinions delivered by Justice White.

It would seem that in such an important decision of the Court it is the duty of a magazine of standing to correct errors of its publication when they should be found to be errors.

MANSFIELD ALLAN.

New York City.

II.

To the Editors of The Outlook:

Your usual accuracy seems to me to be lacking in your interpretation of the decision of the Supreme Court in the Porto Rico cases, as published in *The Outlook* for the present week. On page 337 you represent the majority of the Court as holding that "the United States can possess territory which is not incorporated in and made a component part of the Nation;" and further on you say that the case "decides that the United States may own territory which is not a part of the United States and may govern dependent peoples who are not citizens of the United States." That represents the position of four of the Justices. But it seems to me that, as your readers will generally understand it, it misrepresents the position of Mr. Justice Brown, who with them makes up the majority. While he does hold that the new possessions are not part of "the United States" within the meaning of the revenue clauses of the Constitution, his argument is that those clauses do not apply to any of the Territories of the United States. He does not, therefore, declare that Congress has any greater power, or that the Constitution has any less force, over Porto Rico and the other new possessions than over the other

Territories of the United States, except so far as the Constitution may have been expressly extended over the latter by the organic acts under which they are organized. Will not the readers of *The Outlook* understand from your article that the recent decisions place the new possessions in the position of dependencies quite different from and lower than the position of our other Territories? If so, will they not be misled?

If Mr. Justice Brown, who stands entirely alone in his contention that the Territories are not a part of the United States within the meaning of the revenue and other clauses of the Constitution, should become convinced that in thus differing from all the other Justices of the Court he is mistaken, his declared views on the other questions would logically compel him to join the present minority and overthrow the legislation in question. In any event, it is certain that there is not a majority of the Court, but only a minority, who agree that the United States can acquire and govern dependencies which are not as much a part of the United States as any of our other territories have been that were acquired either by conquest or purchase.

The wide circulation and influence of *The Outlook* makes it important that its interpretation of the decision of the Court should be such as to preclude any wrong impression as to its effect.

BURDETT A. RICH.

Rochester, N. Y.

[We should think that the first of these correspondents had read only newspaper reports of the Supreme Court decision. In the *De Lima* case the decision of the Court was rendered by Justice Brown, whose opening sentence is: "The case raises the single question whether territory acquired by the United States by cession from a foreign power remains a 'foreign country,' within the meaning of the tariff laws;" and he further adopts the definition of a foreign country furnished by Chief Justice Marshall and Justice Story as "one exclusively within the sovereignty of a foreign nation and without the sovereignty of the United States." There is nothing in the decision of the Court in the *De Lima* case to indicate that the Court regarded Porto Rico as in any sense an "integral part of the United States."

There is more reason for the criticism of our second correspondent, but we do not think that criticism well founded. Justice Gray, Justice Brown, and Justice White all agree in the opinion that (we quote from Justice Gray) "the civil government of the United States cannot extend immediately and of its own force over territory acquired by war," and that "so long as Congress has not incorporated the territory into the United States, neither military occupation nor cession by treaty makes the conquered territory domestic territory in the sense of the revenue laws." While there are some differences of opinion indicated in the arguments of the Justices, as is usual in such cases, the decision of the majority of the Court is, in our judgment, perfectly clear: first, that when territory is acquired by the treaty-making power of the United States it ceases to be foreign territory; second, that such territory cannot be incorporated into the United States by the treaty-making power alone—that is, by the President and Senate—but can be incorporated only by the action of Congress representing the will of the Nation. The question whether any territory of the United States is an integral part of the United States does not depend in the least, in the opinion of any one of the Judges, on the mere geographical question of its locality or its contiguity to other territories, but wholly upon the question whether the territory has been by act of Congress explicitly or impliedly incorporated in the United States. The decisions all relate only to the levying of duties; the decision in the *Downes* case only holds that the clause of the Constitution respecting the uniformity of duties does not apply to such territories as have not been incorporated by act of Congress in the United States. To quote the words of Justice Brown, "There is a clear distinction between such provisions as go to the very root of the power of Congress to act alone, irrespective of time and place, and such as are operative only 'throughout the United States' or among the several States." We have carefully re-examined the full official reports of the decisions in the several cases in the light of our correspondents' criticisms, and unhesitatingly reaffirm our original interpretation of these decisions.

—THE EDITORS.]



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Extract from letter of J. N. Wright,

June 24th., 1901.

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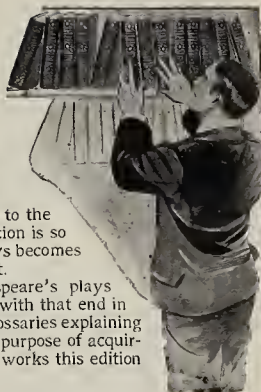
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FEBRUARY, 1905

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No. 2

GOD MINUS MAN AND GOD IN MAN.

BY THE REV. S. R. CALTHROP.

The word "God" has two quite legitimate, but distinct and separate meanings, which must never be confounded with each other. The first meaning is "The All," and is necessary both to philosophy and science; the second and more popular meaning, in its best use, is "The Spirit who surrounds and interpenetrates all worlds and all existences." Endless confusion results from the jumbling together of the two. Both philosophy and religion have suffered from this fruitful source of error. By it philosophy has been condemned to a tread-mill round of bad thinking, and religion has been cursed with a doleful amount of bad believing.

If, then, as philosophers, we are considering God as "The All," we must always mean the One Infinite Substance which not only pervades but *constitutes* the whole universe; the Substance which fills all spaces and all worlds, and *includes* all worlds and all existences in one all-pervading Unity.

If, therefore, as a philosopher, you speak of God as "The

Absolute," "The Unconditioned," "The Infinite," you must always mean God as "The All;" or your deductions will be false, and you will be a blind leader of the blind.

"The Absolute" is defined to be that of which no possible *relations* can be predicated. It is a magnificent conception that God, as "The All," is "The Absolute;" for there can be nothing *outside* of God, "The All," to bear any relation to God: that God as "The All" is "The Infinite;" for, since His Being fills infinity full, there can therefore be nothing outside of God to *limit* His Being; that God, as "The All," is "The Unconditioned;" for there is nothing *outside* of His all-containing Being to condition it. But "The All" is related to, is conditioned and limited by, all beings and all worlds *inside* of itself. *Being surrounded* is both a relation, a condition and a limit; but *surrounding* is also a relation, a condition and a limit. "The All" minus a single object ceases to be "The All;" it becomes "The All minus that object." Volumes on volumes of high-sounding metaphysics can be torn up as waste paper, when once the true definition of these three words takes the place of the false. It is not too much to say that both Hamilton and Mansel give a wholly false definition of each of these three words, and that they draw an absolutely false conclusion from each one of them. It is passing strange that Herbert Spencer really thought all his days that he had "proved" "The Unknowable" from the pseudo-metaphysics of these two thorough skeptics, who posed as stalwart defenders of religion! "The Absolute," as such, cannot be a cause," says Mansel, in his "Limits of Religious Thought." He imagines, in his foolish heart of unbelief, that he has concluded all finite minds under the Impossibility of thinking of God as The Great First Cause. This statement is quite true, but not in the sense he uses it. God, as "The All," cannot be a Cause; for there is nothing *outside* of "The All" to receive any *effect* from "The

All." "The Cause, as such, cannot be 'The Absolute,'" continues Mansel. Quite true, again, for "The Absolute," being *strictly infinite*, cannot possibly be a Cause to anything *outside* of itself, for there is, and can be, nothing outside of itself. But "The All" is the Great First Cause to everything *inside* of itself; bears relation to, is conditioned and limited by, everything *inside* of itself, and would cease to be "The All," if any single existence were abstracted from it. And yet such poor stuff as Mansel's was supposed by Herbert Spencer to be the last word of philosophy! It is tragic to think that the higher life of our beloved and loving Huxley was checked and thwarted from his earliest manhood to his death by his persistent belief in Hamilton's false definition of "The Unconditioned." In the midst of the agony of bereavement, he replies to Kingsley's letter of deep sympathy that this has all his life been the keystone of his thought, and that it was this that made him "an agnostic."

How anyone can imagine that we can possibly *think* of "The Unconditioned" is a marvel to Hamilton, "for to think is to condition." Very true, but not in the sense in which Hamilton used the phrase. A single thinker conditions "The All" by his very existence, for "The All" *surrounds both him and his thought*. But the thinker can also see the union with "The All" of himself and of all finite worlds and beings; and the thinker's heart can rejoice to know that nothing is *outside* of the God, who is All in all, to condition His perfect purpose, to interfere with His glorious union with all His children.

This one illustrious example is sufficient to show that the matter is not one that concerns the philosopher's closet alone. We shall soon find that it touches human life on all sides. We can already see at least that if you take away a single world or a single existence from "The All," it is "The All" no longer. "The All" minus the galaxy is not "The All;" it becomes "The

All minus the galaxy;"—a highly important omission, if it is the galaxy itself and its destiny that we happen to be studying! Take away from "The All" the whole of mankind, and you have only "The All minus man" left;—a highly important omission if it is man and his destiny that we happen to be studying!

The second meaning of the word "God," which, at its best and highest, is "The All-pervading Spirit, who surrounds and interpenetrates all worlds and all existences," is the more ordinary use of the word; and is essential to all religious speech, thought and aspiration. It expresses, as no other word can, *God in His Relation to the finite Children of His Love*: God the inspirer, friend and lover of human souls, God the ever present guide and guardian, whose gracious and ready influence we supremely need. We cannot do without the word, and no harm can come from its use in this sense, provided we are thoroughly aware that the whole material universe, visible and invisible, is also of God: and that the Infinite God is All in all. If ever we forget this, then harm will surely result.

I.

Vast harm has already resulted from ignorance of these all-important distinctions. Two very different classes of people have been afflicted very grievously by this ignorance, and have inoculated multitudes with their disease. First, in order of time, comes the Religious Fatalist, who has been a powerful influence in religious thought from Augustine's day to this. It used to be a common saying among theologians that the *logic* of the Religious Fatalists was unanswerable. If you granted their premiss, you must inevitably come to their conclusion. Those theologians, however, who refused to do this, added that there was something very illogical, but very genu-

ine in human nature, which revolted against that conclusion, and which continued to believe in man's free will in spite of logic.

Now logic is the science of reasoning; and if the premiss is perfectly sound, and the process of reasoning from it is performed with perfect accuracy, then the result, the conclusion, must be equally accurate. If, then, the Religious Fatalist came to an erroneous conclusion, then either his premiss must be unsound, or he must have made some mistake in drawing his conclusion. His premiss was this, "God is omnipotent." To our fathers, it seemed blasphemous to doubt this for a moment. But his premiss once admitted, they were caught in the net of the Religious Fatalist's conclusion. "Therefore, all things come to pass by His sovereign will and by that alone. Man has no power to resist His will, and God has mercy on whomsoever He chooses to have mercy, and whom He wills He hardens, and condemns to everlasting burning."

Now, our fathers did not dare to analyze the Religious Fatalist's premiss, word for word. But let us fearlessly proceed to do this. "God is omnipotent." The first word is "God." What did he mean by the word "God?" Always and everywhere he meant "God minus man," which is not "God" by any means; it is only "God minus man." Now, if we were arguing about the cause of the motion of the sun and the planets, or of the galaxy itself, we might be able to solve the whole problem by the formula "God minus man;" for all the power of man seems to have nothing to do with either causing or altering those motions. But the Religious Fatalist was specially referring to man, was considering the destiny of man, exclusive of everything else. He asserted that man had nothing whatever to do with his own destiny, for "God minus man" absolutely controlled the whole of it.

His bad definition of the word "God," then, was the root

cause of all the fearful trouble he caused to himself and the whole Christian church. Substitute for "God" in his premiss "God minus man" and it reads "God minus man is omnipotent." Now this is simply not true; for you have taken away from omnipotence all the power of man; and since the question involved is one that concerns wholly the nature and destiny of man himself, you have taken away one of the two great factors of the problem. Even one single man has *some* power; all men together have power enough to rule both land and sea. Man has changed the surface of the continents, and has already modified greatly the conditions of his own existence; and his power to bring things to pass is increasing by leaps and bounds. The Religious Fatalist's theory, then, ignored the most obvious facts of every-day life. Mankind till all the fields, build all the cities, make all the laws and constitutions under which men live. In a word, man has such power over his own life.

On the other hand, "God minus man," cannot even save a single baby from being run over and killed. "God minus man" cannot even drain one single fever-haunted swamp, much less free from the plague a single city like Havana. "God minus man" cannot enforce decency and order in even a single city. "God minus man" cannot nominate pure, high-minded, and competent persons for office: cannot insure an honest election in a single precinct in a single ward. In a word, "God minus man" is impotent to help in a thousand things. "God in man" can do, and is in the act of doing, all these things and a thousand more day by day. God in man, God incarnated in man is steadily lifting up the whole world of man. God in Jesus, incarnated in Jesus, gives the Law of the Life Eternal to the whole world. God incarnated in millions of fathers and mothers is building up millions of homes where Love abides as in a sacred shrine. God incarnated in men of honor is giv-

ing us honorable business, honorable politics, honorable statesmanship, honorable intercourse between nation and nation.

In everything man does, again, in common every-day life God coöperates, works together with man. I am looking out on James Street, Syracuse. The street is paved with asphalt. God made the asphalt. Its wondrous juice oozes richly from the earth. But man brought it here, and man laid it down. It is highest in the middle, in order that the water may run off and leave it dry. Gravitation, which makes water find its own level, is wholly of God. But the slope of the pavement is man's work, acting in obedience to God's law. Some houses are built of stone. Stone is wholly the work of God; but man dug the stone out of the quarry, brought it to James Street, and laid it in tiers, all in obedience to gravitation. Some are of brick. The clay is of God; the baking of the clay and the form of the brick is of man. God gives the wood; the cutting and the shaping of the wood are of man. The iron in nails and in fireplaces is of God; the shaping of the nails, the driving of them, the fire-grates and stoves are of man. The coal is wholly of God; the mining of it, the wise use of it, the protection from fire is of man. The gas, the electricity, that lights the houses is of God; the arrangements of pipes and wires, the wise and economic generation and use of gas or electricity are of man.

What is true of every-day affairs is equally true of all departments of human life. "God minus man" cannot make a City High School the center and core of a grand uplift to the city. God in its head-master, in its teachers and its pupils can. "God minus man" can do nothing to make the tone of a great University high and noble, a perpetual source of inspiration to a whole country. God in its president, its faculty, its students can and does. "God minus man" cannot make head against the thousand things that hurt and lower existence. God incarnated in noble men and women can. "God minus

man" cannot make a single noble church; God in the hearts of all His children can build the Holy Church which is throughout all the world.

The fundamental error of the Religious Fatalist goes deeper down than his false definition of God. That is only the effect, of which the error itself is the cause. His theology, like all other false theologies, was completely vitiated by his fixed idea that the nature of God is absolutely different and distinct from the nature of man. To him, therefore, the Fatherhood of God was merely a sentimental expression, which had no foundation whatever in reality. All true theology must be built on the foundation-truth, that the nature of God and the nature of man are identical. There is only One Mind, and we inherit that mind; only One Spirit, and we are the children of that One Spirit.

II.

In the second class are included not only the host of Scientific Fatalists, but also all those who are sadly convinced that God cannot be perfectly good, because he *permits* the miseries of the world. This, in turn, is their formula, "If 'God' cannot prevent the miseries of the world, 'God' is not omnipotent; and if 'God' is omnipotent, and will not prevent those miseries, 'God' is not perfectly good." This is the snarl in which some of the finest and most interesting minds of the nineteenth century were caught and held. Huxley, Mill, Ingersoll, and many others could not disentangle this snarl all their days.

The difference between such men and the Religious Fatalist is this: He asserted that God had a perfect right to make the vast majority of mankind miserable for ever and ever, if he pleased; this second class take the nobler ground and insist that God would be nothing but an immense Devil if He did so.

They even assert that the mere fact that there is any misery at all anywhere at any time, however brief that time may be, casts a grave doubt upon the perfect goodness of God. John Stuart Mill admired in Mrs. Taylor the freedom with which she criticized those thinkers who ascribe a "pretended perfection" to the universe. Tyndall spoke of the "appalling indifference of Nature to the woes of man," thus making Nature one thing and man another. Huxley, all his life, stood on the fence, declaring constantly that he knew nothing about it. Differing, however, from the Religious Fatalists, as they did, in his hateful conclusions, these noble persons, nevertheless, were misled by the selfsame error. By "God" they constantly meant "God minus man," and therefore drew the same kind of false conclusion from the same false premiss.

Now, if we substitute for the word "God" in their formula the "God minus man" they always mean, it will read: "If 'God minus man' cannot prevent the miseries of the world, 'God minus man' is not omnipotent." Very true; for, as we have already seen, "God minus man" is indeed impotent to help man in a thousand ways. Again, "If 'God minus man' is omnipotent, and will not prevent those miseries, 'God minus man' is not perfectly good!" But as by this time we see clearly that "God minus man" is not, and cannot be omnipotent, both clauses of their formula fall to the ground. Small wonder, then, that they fall victims to pessimism. It appears in some of them as a drastic but thoroughly one-sided criticism of the essential conditions of man's life upon the earth: in others as a strange sense of helplessness in view of the evils of the world. It appears in the desponding tone in which they speak of man's destiny; in the utter impotence they feel when brought face to face with those who mourn a beloved one's loss; in the despair which settles down upon themselves when the light of their own life goes out. What can we do to help such men? The

fundamental error, in the form of purely Religious Fatalism, is less and less potent among men day by day. But there are multitudes of intelligent and earnest persons who need to be delivered from the fundamental mistake which they, as well as the Religious Fatalists, have made. We can, at least, use language clear and precise enough to express our true thought. When we use the word "God," meaning "The Spirit who pervades and surrounds and interpenetrates all worlds and all existences,"—and, as men of religion, we constantly must so use it—we must take care lest we be thought to attribute a strict and absolute omnipotence to that Spirit; for we have abstracted from the God, in whom all things exist, the power of all worlds, all galaxies, and all finite beings. Many noble men of religion will feel it hard to do this, for their very reverence may seem to forbid. But when they realize that thousands of earnest and thoughtful people are repelled from all religion because this distinction is not drawn, they will begin to see that theirs is a mistaken reverence. The distinction is a true and vital one, and sooner or later will be drawn by all mankind. When that day comes, men will no longer say that God is not omnipotent, because "God minus man" is not omnipotent; will no longer accuse "God minus man" for not doing what God in man, God coöperating with man, alone can do. The complaints of men like Mill and Huxley will cease altogether, when they and all others see that God and Man are *jointly responsible* for all human welfare. Our main business will then be seen to be the quickening, the enlarging, the deepening of the *sense of responsibility* in all men, women and children. Then it will be seen by all that it is foolish blasphemy for parents, who have no sense of responsibility for the higher life of their children, to accuse "God minus the parents" for not nourishing successfully that higher life which the parents shamefully neglect. Then it will be understood that "God

minus the people of New York" is altogether unable to reform the abuses of New York, to take care of the neglected children of New York, to cleanse the business, the politics and the social life of New York. God in the parents, God working together with the parents, can make the higher life be to the children the very air they breathe. God working with all the good men and women of a great city can make that city a praise in the earth.

III.

The true picture of the Universe is this. The Infinite Spirit, who within His own Being includes all lives and all worlds, fills all space with His own Substance. An infinite number of Finite Spirits, born from His Spirit, inheriting His own Substance, dwell with Him, Sons of God, and heirs of His own Eternal Life. For them, for their use, for their glory, for their kingdom, He builds His worlds out of His own Substance, and gives world after world away to group after group of His sons and daughters, for them to govern, to subdue, to perfect. On each particular world, God and those of His children who inhabit that world are *jointly responsible* for the progress made upon that world. The Eternal Spirit forever fills up the full measure of His part of the vast responsibility: it remains for us, His children, to fulfil ours. The first great lesson for every child of man to learn is that he is *responsible* for his own actions. If, through any cause whatever, anyone has no power, he has no responsibility. If, therefore, as the Religious Fatalist madly dreamed, "God minus man" had all the power there is, then mankind would have had no responsibility whatever. Each of us, then, has a responsibility exactly proportioned to our power. There are some things which I only can do. No one can eat, drink, sleep, breathe for me. These things cannot be done by proxy. The power to do them

is mine only, and I alone am responsible for the use of that power. No one can be just and kind, tender and true for me. Until I am all this, one son of God on one planet has deserted his post. One empty chair is set at God's Table, waiting till the absent, tardy and ungrateful guest comes at last into the great Banquet Hall!

The Ideal Planet is a World in which God and His children live together in a *happy mutual understanding*: a World where God's children shirk no responsibility which is rightly theirs: where God's children never dream of asking God alone to do what God without the aid of His children cannot possibly do: where each one knows that there are certain responsibilities which are supremely his own: where each one knows, and acts always on the knowledge, that many must unite to do what only many, acting joyously together with each other and with God, can do: where all the dwellers on the whole planet unite together with each other and with the gracious Father-Spirit to make that planet one of God's glorious heavens!

Many a century must pass away, before our beloved Earth can become such a planet through the united efforts of God and His earthly children. But the vision, the hope, the longing is already here, and in God's own good time the mighty thought will become a mightier Thing. This wonderful Earth of ours is traveling incessantly through space two million miles a day. It is as if God took the innumerable discordant and fevered vibrations of poor, ignorant, misguided human hearts out into the cool, restful Spaces of His Being, and there let them slowly sob themselves to rest in His bosom. Meanwhile, He ever keeps on bringing a fresh supply of His healing Spirit to the poor fevered hearts themselves. When will those hearts at last understand that He is loving them, here and now, with an everlasting love, and is drawing them to Himself with His own loving kindness? When will it be understood that God

and man must work together, that millions on millions of men and women must lovingly and strenuously act together with each other and with God, before the blessed goal is even in sight?

The vision is for many days. Meanwhile, let those who know all this strive without ceasing to give the blessed knowledge to those who do not know.

The vision is for many days. Century after century the Church of God has been a house divided against itself. Century after century believer has fought against believer, sect against sect, and the cause of God and man has been torn to pieces between the mad combatants.

At last, the scattered and divided Churches are beginning to come together, beginning to realize that there is only one Church of the ever-living, ever-helping, ever-loving God, and that all true souls everywhere are birthright members of that one Church. This is the most glorious sign of progress seen for many centuries.

Brothers! This is our line of march! Forward on this line to assured victory through Him that loves us! Thus, and thus only, can we bring to its fulfilment the prayer-prophecy of Jesus—"Thy kingdom come! Thy will be done upon Earth as it is done in Heaven!"

THE BAHAI REVELATION.

WHAT IT IS AND WHAT IT TEACHES.

BY ARTHUR PILLSBURY DODGE.

Many great religious movements have been inaugurated in the world, but none so great—judging from what it has proclaimed, accomplished, and promises—as what is known as the Bahai Revelation. Never in the history of the world has there been such a prompt response of the people, such rapid world-compassing growth and beneficial results generally. There were never so many people of practically every race, nationality and faith, who in so brief a period became united so firmly and devotedly in one faith and belief, one real brotherhood, and ready to die for one another.

Although the first announcement of this Bahai Cause was made only sixty years ago, yet there are already, from the most conservative estimates, upwards of nine millions of believers and followers—simple, earnest, sincere adherents and workers in what is claimed and believed to be the greatest and most far-reaching religious dispensation ever known to the world—the culmination, so to speak, the summing up and fulfilment of all former prophecy and promise.

I. A BRIEF STATEMENT OF THE REVELATION.

(a.) THE BAE.

On the 23d of May, 1844, there arose in Teheran, Persia, Mirza Ali Mohammed, a young man of remarkable presence, who announced that he was the one promised by the prophets to appear at the "end of time" to proclaim the coming of "He

whom God shall Manifest," who was to inaugurate the Kingdom of God on earth. This herald or announcer was born at Shiraz, Persia, in the year 1235 A.H., on the first day of Muharram, corresponding to our Solar time, October 20, 1819. It is claimed and we see, after careful investigation and contemplation of the utterances of Christ and the prophets, it is quite apparent that this remarkable personage was the return of the manifested spirit of John the Baptist, who was, Christ declared, the new and repeated appearance of the ancient prophet Elijah, who, it was clearly prophesied, was to come again on a heavenly mission. Mirza Ali Mohammed became known as The Bab, the word signifying "gate" or "door."

His earnest, Paul-like, fiery eloquence; the invincible spirit of sincerity and conviction characterizing his mission, which lasted nearly seven years, attracted large numbers of devoted followers. The first eighteen to respond were known as the "Letters of the Living." "Each of the prophets is the manifestation of one of the Names (or Attributes) of God. The Name manifested in The Bab was the highest of all—Wahid, the One. Hence it is that nineteen is amongst the Babis the sacred number according to which all things are arranged—the months of the year, the days of the month, the chapters in the Beyan, the fines imposed for certain offenses, and many other things. Nineteen is the numerical value of the word Wahid according to the Abjad notation, in which every letter has a numerical equivalent, and each word a corresponding number, formed by the addition of its component letters. This sacred number was manifested even at the first appearance of The Bab, for eighteen of his fellow-students at once believed in him. These eighteen are called 'The Letters of the Living,' because they were the creative agents employed by The Bab for bestowing new life upon the world, and because

the numerical value of the word Hayy is eighteen. All of these were inspired and pervaded by The Bab, the One (Wahid) and with him constitute the Manifested Unity (Wahid) of nineteen. Thus the visible church on earth was a type of the One God; one in essence but revealed through the Names, whereby the Essence can alone be comprehended. But this is not all. Each of the nineteen members of the 'Unity' gained nineteen converts, so that the primitive church comprised 361 persons in all. This is called 'the number of all things,' for 361 is the square of 19 and the further expansion thereof, and is also the numerical equivalent of the word Kulla-shey, which means 'all things.' This is why the Babi year, like the Beyan, is arranged according to this number in 19 months of 19 days each. But the Babi year is a Solar year containing 366 days. These five additional days are added at the beginning of the last month, which is the month of fasting, and are commanded to be spent in entertaining one's friends and the poor, as it is written in the Kitab-i-Akdas." (Browne's "A Year Amongst the Persians," p. 320.)

"The Bab declared explicitly and repeatedly in all his works that the religion established by him and the books revealed to him were in no way final; that his followers must continually expect the advent of 'Him whom God shall Manifest,' who would perfect and complete this religion." ("A Traveller's Narrative.")

In the Beyan, The Bab declared that this great Personage was then on earth and would announce Himself at the proper time, which would be within 19 years.

The Bab suffered martyrdom July 9, 1850, being shot by a company of soldiers; thus fulfilling to the letter the Mohammedan prophecy made several centuries prior to the invention of gun-powder and firearms, that he would be killed in that manner. Before this event occurred The Bab, according to indisputable history, placed a letter in the hands of one of his faithful followers, together with the injunction that it

be unsealed and read upon the occurrence of a "grievous event." On the execution of The Bab this letter was opened and read. It was dated just six months previous and declared the manner and exact date of his martyrdom!

(b.) BAHÁ ULLÁH.—"HE WHOM GOD SHALL MANIFEST."

The Great One, Mirza Husseyn Ali, was born at Teheran, Persia, November 12, 1817, of a line of Persian Princes. His lineage is traceable century by century, back to Nushirvan the Just, whose reign of forty-eight years is referred to in history as "The golden age of modern Persia." It is well known that this king Nushirvan was in the line of direct descent from the ancient king Cyrus who figured so conspicuously in both Biblical and secular history. Nushirvan was the last king of the Sassanian or fourth Persian dynasty. Mirza Abul Fazi, a Bahai of thirty years' standing and a noted philosopher, historian and religionist, says:

"Baha Ullah was a Persian descending from the last Persian dynasty, the Sassanian, and the Zoroastrian scriptures prophesied that God would bless the whole world through the seed of the Persian Prophet Zoroaster, through whom God promised that Soushianse (The Light of Lights—Baha Ullah) would appear in and from Persia. Nushirvan the Just was contemporaneous with the prophet Mohammed, but died when the latter was four years old. Baha Ullah was distinctively a Persian, of the Aryan race, and was from the Shi'ite branch of Mohammedanism."

The incomparable mission of Baha Ullah became apparent in 1852, when He and His family and followers were exiled to Bagdad. Before starting on this journey as a prisoner and an exile, Baha Ullah's extensive properties, His entire possessions, were confiscated by the Persian government, whereupon, history shows, He raised His hands and declared: "Praise be to God! I am now free!"

These peaceable and holy people were detained in Bagdad,

between eleven and twelve years, when they were removed to Constantinople, and shortly afterwards to Adrianople, the object or purpose being all the while to prevent the growth of, nay, more, to exterminate the cause; but in spite of all the efforts of enemies who were incited and encouraged by the Mohammedan clergy (Mullah's), the movement continued to grow with wonderful rapidity; with swift and never ceasing augmentation of the hosts of adherents. At last, alarmed by the situation, and fearful lest they lose all their followers, the leaders of the Mohammedan Church succeeded in inducing the governmental authorities to make what they supposed would be a final disposition of the whole matter; total extinction of the "fanatical uprising," as many called it, the same appellation as was given to Christianity by the early historians.

It was well known that the ancient penal city of Acca, Akka, or Acre (Accho, Achor, or Sainte Jean d'Acre of old) was a totally unfit and unsafe place in which to live, owing to the foulness and unhealthfulness of the city and its surroundings. To this death-trap those friends in the garb of religious servers of God managed to induce the government to remove the peaceful and law-abiding prisoners. They arrived about the year 1866, and, strange to relate, from that time not only Acca and its immediate surroundings, but all Palestine, has been steadily and marvelously improving, until this vast territory, so long desolate and forsaken, has been veritably transformed into a comparative Paradise. This is not fancy, but a statement of fact, and should mean a great deal to the thoughtful and sincere! Furthermore, it is all in strict fulfilment of prophecy, which, it is regretfully observed, has become far too much of a dead letter. The most remarkable thing, perhaps, is the fact that the avowed enemies of the Cause were themselves, unwittingly, fulfilling those very prophecies!

Edward G. Browne, in his introduction to "A Traveller's

Narrative" (p. 39), recounting his visit to Baha Ullah in 1890, says in part:

"Though I dimly suspected whither I was going and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called *taj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!

"A mild, dignified voice bade me be seated, and then continued: 'Praise be to God that thou hast attained! . . . Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind. . . .' Such, so far as I can recall them, were the words which, besides many others, I heard from Baha. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion."

Baha Ullah, meaning the Glory or Splendor of God, was usually spoken of by the believers as "The Blessed Perfection." His active mission on earth, covering a period of forty years, was terminated by peaceful death on May 28, 1892, the event

being referred to by the Bahais as "The Day of Departure." He had previously appointed His eldest son and "Greatest Branch," Abbas Effendi, to be His Successor, The Commentator of The Book, and The Center of The Covenant of The Religion of God.

The following are some of the principal works of Baha Ullah: The Kitab-i-Akdas, the "Most Holy Book," containing the Laws, Ordinances and Commands; Kitab-i-Ikan (or Ighan), the "Book of Assurance," giving proofs of the reality and significance of The Bahai Revelation; Kitab-i-Ahd, "The Book of The Covenant," written by Baha Ullah's own hand in 1890, and placed in the custody of Abbas Effendi, with the strict injunction that it should not be read by anyone until the ninth day after His Departure. This Book of The Covenant clearly states that the one referred to in The Akdas as the chosen of God to whom we should turn, was Abbas Effendi. There were many other remarkable books and writings of Baha Ullah, including the famous "Letters to the Kings," etc.

(c.) ABDUL BAHÁ ABBAS.

Abbas Effendi, after becoming the Successor of Baha Ullah, became and is now known as Abdul Baha (signifying the Servant of God), or The Master. He resides, a prisoner of the Turkish government, in the old prison city of Acca, already referred to; a humble, patient exile from his native country. He was born at Teheran, May 23, 1844, the very day of the first announcement to the world by The Bab of his sacred mission. These two events, as will be seen, both in and of themselves and in connection with prophecy, of which they are in fulfillment, are of vast significance and momentous importance.

At the time of the exile from Persia to Bagdad, Abbas Effendi was about eight years old. The journey consumed

about one month and was the cause of much hardship and suffering to the various members of the holy family. It was in the winter season, and Abbas had both of his feet frozen. From about this time he was always of great assistance to his saintly Father, for whom he acted as amanuensis and in other services. He never attended school, but has abundantly proven himself the possessor of practically incomparable knowledge along any and all lines.

On the ninth day after the departure of Baha Ullah, Abbas Effendi placed the Book of The Covenant in the hands of Mirza M. Din, son of Mousa, the former faithful servant of Baha Ullah, who then read it to the assembled Bahais in the chapel adjoining the sacred Tomb of The Manifestation. The writer has been in this "Holy of Holies," as it truly is, and he has received the testimony of hundreds of sincere, earnest believers concerning the deep solemnities of this occasion which positively defy human description.

Directly after this important ceremony Abbas Effendi went into retirement, spending several months entirely in seclusion from the world and human kind, occupying a plain room in a small house close by the entrance to the ancient Cave of Elijah, the Tishbite, in the end of Mount Carmel, which projects out into the Mediterranean. It was here that The Master, Abdul Baha, as he has ever since been called, communed with God, cut himself entirely from the world and its allurements, dedicated himself to The Cause of God, and took up the great Mission to which he had been appointed by The Manifestation of God! How could anyone fail to be profoundly impressed, the writer thought, while contemplating these scenes, as he stood in this bare, but sanctified room, listening to the whispered descriptions of scenes and events which will, ere long, be uppermost in the minds and hearts of God's children throughout the entire world!

During his investigation and study of the Bahai Revelation the writer has journeyed far and wide. The fourteen most memorable days of his life were spent with Abdul Baha in the New Holy City, in prison, as it were. He then found from actual experience, which coincided with information previously and ever since then received, that Abdul Baha continuously and unchangeably lived a life of love, servitude, humility, and sacrifice, not in mere words, but in actual doing; that he certainly appeared to be literally living on the Christ standard, taking up and continuing with the added strength and clearness promised by Christ, His Life, Works, and Teachings from the suspension thereof by Crucifixion nineteen hundred years ago!

Was not Jesus Christ the prototype of perfection for daily human living in days to come, and, far more, for loftiness and perfect purity of spiritual life, works, and teachings? Christ declared: "Ye shall be known by your works." The informed and unprejudiced know that Abdul Baha, The Master of This Day, is the fulfilment of those words of Christ prophecy! This is what Bahais claim, and who can say them nay?

Mirza Abul Fazl declares:

"I say this. During my thirty years experience in The Bahai Cause; knowing it root and branch as I do, I am able to and do declare of my own positive knowledge that those Holy Personages, Baha Ullah and Abdul Baha Abbas, throughout all their writings, command us not to curse or revile our enemies, and in such way that this principle or idea has become engrafted into our very nature. During all this time the saintly teachings have continually taught the believers love for all the world, and to such fixed purpose and success that the word 'animosity' is becoming a non-reality to them."

Baha Ullah states in the Kitab-i-Akdas that "After the Sun of Truth sets you must turn your faces unto Him whom God hath chosen; who is Branched from the Ancient Root." It is also therein said that "Anything you do not understand from The Book must be submitted to the Great and Chosen One,"

meaning Abdul Baha, The Greatest Branch. It is pointed out very clearly that those who are conversant with Biblical Prophecy readily understand the "Sun of Truth" and "Ancient Root" as referring to Baha Ullah, The Manifestation of God.

II. THE MATTER OF HISTORY.

It seems indeed strange to those who are informed regarding this subject and know of the prominence given the matter during the past twenty-five years or more, that so little really authentic information is current or available.

Among the more prominent historians and writers who have treated of the subject, and in some instances admirably, are: Count de Gobineau, of France; Baron Rosen, of Russia; Edward G. Browne, of Cambridge University, England; Lord Curzon, Viceroy of India; E. Dennison Ross, Principal of the Madrassar (Government) College at Calcutta, India; Mirza Abul Fazl, the noted Persian scholar, philosopher, and historian; the late Gabrielle de Sassi, of the Egyptian Government; Mirza Assad Ullah, the noted religious authority, now of Syria; S. G. W. Benjamin, and others.

While there is evidenced a pronounced lack of knowledge of material or outward facts, the most deplorable thing is the misconception, so generally prevailing, touching the fulness of significance and far-reaching importance of the Bahai Revelation. Writers do not, as a rule, even know it to be, nor do they treat it as a Revelation; indeed, they furnish little evidence tending to indicate that they really know the difference between a Revelation and a mere "sect" or "uprising." Blame there is for this state of affairs, but not for the historian or literary writer and editor; rather, the false teachings and customs of a decayed Church system are responsible, though this responsibility cannot be confined to the present era, for the

fault began many centuries ago and, like the rolling snow-ball, it has been constantly increasing in its proportions.

The fact of historical misrepresentations is nothing new. It has ever been thus. "History repeats itself." Two thousand years ago the world of humanity was much smaller. The Founder of the "Christian Religion" and His followers were practically unknown during the first two centuries and more of the Christian era. Such historians as deigned to notice the matter at all, as a rule, woefully misrepresented and inveighed against that Divine Movement which was destined to live forever. Such false men have left behind a far different monument than was builded by the faithful children of God who recognized and strove to serve the Cause of God at that period in the development of man. We must know that the Cause of God knows no beginning, but, as applied to our earthly conditions, it is progressively greater in each of His successive Manifestations! Much of the present-day writing concerning Bahaism is as false (not necessarily with intention to deceive), as was the following from the early historian Tacitus, who was generally regarded by his contemporaries as truthful:

"Nero exposed to accusation and tortured with the most exquisite penalties a set of men detested for their enormities, whom the common people called "Christians." Christ, as the founder of this sect, was executed during the reign of Tiberius by the Procurator Pontius Pilate, and the deadly superstition, suppressed for a time, began to burst out once more, not only throughout Judea, where the evil had its root, but even in the city, whither from every quarter all things horrible or shameful are drifted, and find their votaries.' He talks of their doctrines as savage and shameful, when they breathed the very spirit of peace and purity. He charges them with being animated by a hatred of their kind, when their central tenet was an universal charity. The masses, he says, called them 'Christians;' and while he almost apologizes for staining his page with so vulgar an appellation, he merely mentions, in passing, that, though innocent of the charge of being turbulent incendiaries, on which they were tortured to death, they were yet a set of guilty and infamous sectaries, to be classed with the lowest dregs of Roman criminals." (Farrar's Early Days, ch. 3, p. 34.)

The foregoing words, denying Christianity and declaring it ought to be abolished, sound strangely now, but will we as a people take warning and make sure not to commit a similar error? Note the following, too. The claim is broadly asserted in these modern times, that the "Golden Era" of Christianity was the five centuries preceding the time of Mohammed, but belief in such a state of affairs is a colossal error. From the most authoritative history it is shown that there was more true spirituality in men before, than after Constantine, and that the imaginative invention, debauchery, and prostitution of the teachings of Jesus Christ, from the fourth century to the appearance of Mohammed, "The Seal of the Prophets," was shameless in the extreme. Had the followers of this prophet *lived* and given out his true teachings, they would have begun the work of rescuing the world from such detestable practises, and from the idolatry not only of pagans, but "Christians" also.

A Bahai teacher has well said that it is the popular belief to-day that Jesus Christ was the last and greatest Manifestation of God. This is error and inexcusable error, too, for throughout the life, works, and teachings of Christ the fact is emphasized that He came to prepare the world for the coming of the Kingdom of God on earth, to be established by The One who sent Him, and this He taught us to pray for in the Lord's Prayer. Indeed, this was His whole Mission, as graphically illustrated in His parable of The Lord and the Vineyard, and in other lessons, clearly and positively foretelling of the coming of the Lord (God, the Creator and Father Himself) of the Vineyard (earth) at the Day of Resurrection which was to be the Day of Judgment. Is it more strange or unnatural for God to Manifest His Fatherhood Station, than His Prophet, Messenger, or Sonship Station? Is it not time the professed followers of God turned from the imaginative invention of a

superstitious and depraved priesthood of more than ten centuries ago and began anew, without reference to man-made commentaries and treatises, the careful study of the Bible *itself*? How many know, yet it is very simple, that Christ gave the world notice that the real truth of the Bible—both Old and New Testaments—was not to be understood until His second coming with the Father?

The falsity of accusation and the unjustifiable denunciation of the Bahai Revelation in these times is on a par with the words quoted from Tacitus. Writing of the error of charging Nihilism, Communism or Politics to "Babism," Lord Curzon wrote some years ago:

"The only communism known to and recommended by him (The Bab) was that of the New Testament and the early Christian Church, viz., the sharing of goods in common by members of the faith, and the exercising of almsgiving and an ample charity. The charge of immorality seems to have arisen partly from the malignant inventions of opponents, partly from the much greater freedom claimed for women by the Bab, which, in the Oriental mind is scarcely dissociable from profligacy of conduct.

"Babism (Bahaism) is, in reality, a religious movement whose primary object is a revolt against the tyranny and fanaticism of the Koran, and against the growing laxity of Mussulman practise. As such it represents what in our terminology, would be described as an effort after freedom of thought and purity of observance. . . ." (Persia and the Persian Question.)

Jesus Christ was obviously referring to the time to intervene between His then impending crucifixion and second coming when, in speaking of the clergy, He said:

"These things have I told you, lest ye be ensnared. Excommunicants from the synagogue they will make you: nay, there comes an hour, that everyone who slays you may think to be offering Divine service to God. And these things will they do, because they understood not the Father, nor yet Me." (John 16:1-3, Rotherham Lit. Tr.)

The clergy have been the opposers of the newly Revealed Word of God in the inauguration of religious dispensations. This is conspicuously manifested in Persia at the present

time. From the time of Christ the decline and falling away from God has been due, largely if not wholly, to inharmony and to the introduction of rules invented to further selfish desires, greed and gain; ambitions, and the satisfying of physical appetites, through which the early priests and clergy became diverted, perhaps in a measure unconsciously, from the original beauty and simplicity of the Heavenly Utterances through Jesus Christ.

At first it may seem decidedly strange that the professed religious teachers should always be the last to recognize and accept the new and refreshing words of Divine Truth in every Revelation Day, or Dispensation, but the reason is obvious and is well stated in the following quoted wise saying of years ago:

"It is almost as difficult to make a man unlearn his errors, as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, on which we must first erase. Ignorance is contented to stand still with her back to the truth; but error is more presumptuous, and proceeds in the same direction. Ignorance has no light, but error follows a false one. The consequence is that error, when she retraces her footsteps, has further to go, before she can arrive at the truth, than ignorance." (Poor Richard's Almanac, 1836.)

The right to blame the clergy, however, of the time of Abraham, of Moses, of Christ, and now, for being utterly unable to at once dispossess themselves of the false teachings with which they were saturated, and the consequent erroneous thought and practises, so that they could apprehend and accept, rather than feel impelled to reject and oppose, the new and always successively higher and more complete revelation of God's Truth, is questioned, if not denied. Are they not entitled more to our profound consideration, perhaps pity, rather than censure? Error as well as truth is the gradual growth of years, centuries, and even ages!

The student in fitting himself for his profession has learned

through those who have preceded him on the same road, before arriving at the age of thought and judgment, and it is no wonder error is bounteously propagated and handed down. It is, therefore, not strange that so few are able afterward to jump over the high walls of false teaching, narrow prejudice, and real, if unconscious, ignorance—in the highest or more spiritual sense. It is indeed wonderful and a great demonstration of the invincible, unvarying Law of God, that under such circumstances in every age reformers have accomplished what to the human mind appeared utterly impossible.

In spite of all, the world is steadily advancing in spiritual development. Those who are spiritually inclined; who have sought to obey the Divine Christ command "Seek ye first the Kingdom of God, and His righteousness," are ready to accept the great and culminating Revelation of God's Truth, that is to say, Religion, for the guidance, upliftment, and salvation of *all mankind*—not merely *one* prophetic or religiously bounded part of the human family! Can we doubt, if we carefully investigate, and prayerfully and sincerely seek enlightenment, that this of which we are assured in these days, as to the Bahai Revelation being the fulfilment of what Christ and the prophets promised, is really the truth? Should we not ponder carefully before answering "no?" Non-acceptance would be a thousand times worse, even though the claims of the Bahais were unwarranted, than to be in error by honestly responding to false teachings and claims.

It is an undeniable fact that the Bahai Revelation is making people better in every respect. On all sides is evidence of its influence along the lines of Brotherhood. If one can deny that it is what is claimed, of what good is it to do so? Can any one point to a false idea or teaching in its propaganda or marvelous growth in the face of heretofore unheard of opposition? Is it possible to find in its authoritative advocacy an atom of prin-

ciple at variance with Christ's immortal Sermon on the Mount, or in fact one utterance found in any or all the sacred Books of the whole world?

It has been impossible for the writer, after eight years investigation, to find anything in the Bahai Revelation not in perfect harmony with the teachings of Christ and all other great prophets. If we are not prepared to believe what its earnest devotees claim for the Bahai Faith, which is the better course; to denounce it, or to bear with it a little and give the subject careful and unbiased consideration? It is not profitable, nay, more, it is extremely hazardous to wilfully turn from the beckoning Voice of our real Father, The Supreme Lord of Creation!

In conclusion it is evident the well founded claims are these; that the Bahai Revelation was first heralded by The Bab in 1844; that he announced the coming of "He whom God shall Manifest;" that the latter was Baha Ullah (signifying the Glory of God), whose coming to explain the mysteries and truths of all sacred Books, and to set up The Kingdom of God on earth, was foretold not only by Jesus Christ and the other Jewish prophets, but by the Buddhistic, Zoroastrian, Moham-medan and other prophecies; that the successor of this great Manifestation of God, Baha Ullah, is Abdul Baha Abbas, the "Center of The Covenant," who is now on earth proving his glorious mission by works as well as by heavenly utterances, the same, though plainer and more extensive, as were the Christ teachings; that Bahaism is, in short, the crowning stone completing the magnificent Temple structure composed of all Revelations of the God of Truth and Knowledge to the world from Adam down to the present time.

III. THE BAHAI TEACHINGS.

A brief statement giving some idea of the principles or tenets of the Bahai Faith and teachings.

People from every country and religious or other belief are becoming of One Faith. Never before was such a grand spectacle witnessed: Buddhists, Zoroastrians, Confucians, Jews, Christians, Mohammedans, and those of every faith and belief, coming under one, the Bahai Faith and belief, thus (and this is notably true of the Jews)—necessarily accepting and believing in Jesus Christ and His immortal teachings.

The Bahais believe in and teach The Oneness and Singleness of God; that *all* creatures of the world are God's children and intended to be and ultimately will be one grand family in true Brotherhood; that all Truth, all Knowledge is from God; that all great Religious Revelations, usually called the "Seven Religions," are of God, and that His creatures have no right or license to denounce or reject any one of them; that each Revelation is for the education and development of mankind, and is successively more complete and greater, as the Prophetic Cycles or Dispensations unfold and pass and as man becomes fitted from age to age for a higher lesson (Christ declared He had much more instruction, but that the world was not then ready for more than He gave); that all people should live by Christ's famous Sermon on the Mount, and that all who so strive, and are "born again," born of the Spirit, are ready for and receptive to and reflective of the grand culminating Revelation—Bahaism; that this is actually the beginning of the great Day of Judgment, according to Christ, when He was to come with The Father to separate the "sheep," who would know His Voice (the Truth of God), from the "goats"—the unbelievers who had failed to obey His Commands; that this "Last Day" is in reality *The Resurrection*; that while the pretending

followers of Christ, Moses, Mohammed, and all the Messengers of God, as world educators, have gradually, from century to century, fallen away from the respective teachings, those teachings are essentially the same, save, as before stated, each Great Message has ever been greater than the one preceding, as man progresses and becomes ready for a higher lesson, so to speak; that man is now just as much in the process of creation as at any time previously; that a Messenger of God is known by the Words He utters and the Works He performs; that the fact of Baha Ullah being The Fatherhood Spirit is just as true as that Christ was the Manifestation of the Sonship Spirit, and that the entire life, works and teachings of Christ promised this Manifestation of God, The Father, In Baha Ullah; that this Appearance was strictly in fulfilment of all prophecy, even to the matter of the exact dates given in the Bible; that Abdul Baha is the One to whom, according to Divine command, we turn our faces and obey, He being, as was Christ, "The Way, the Truth, the Life," and those who reverence Him, reverence God; who love Him, love God, and those who despise Him despise God; that Abdul Baha, The Master, is The Center of The Covenant, the Commentator of The Books, the Builder of The Holy Temple on The Mountain of God and the real Temple in the Hearts of the creatures, the Light for all nations, and the example for us to emulate; that Mount Carmel is that Mountain of God, and Acca and that vicinity of Northern Palestine, by "the tideless seas," is the New Holy City, the place and earthly sign and form of "The Holy City, New Jerusalem (truth of Religion) coming down from God out of Heaven" mentioned in Christ's revelation through Saint John; that in order to attain we must cut our hearts from the world and from self, be meek, honest, humble, loving, sincere, and not delude ourselves with the false idea of being saved by a mere profession of faith and belief or absolution at the hands of man; that we must not denounce any

religious system or person, but should "consort with all nations in joy, fragrance and spirituality, and be loyal to all rulers and material laws not in conflict with the Higher Laws;" that we must "be chaste, honest, faithful and upright;" that we should be diligent in craft, trade or profession for material support as well as spiritual progress, such being itself an act of true worship; shun differences, strife and seditions, constant in prayer, generous and hospitable, always exhibiting the pure Religion; that we breathe not the sins of others so long as we are sinners, and "not to give ourselves up to this world, for with fire He tries the gold, and with gold He tests the creatures;" "To glory not in loving our country, but in loving our kind;" not only "to love one another, but prefer the welfare of others to our own advancement;" to suffer ourselves to be killed rather than to kill, to be persecuted rather than to persecute; we must not be dissemblers or hypocrites, but ever strive to become characterized with the Divine Characteristics, "purify our spirits, sanctify our thoughts, cleanse our hearts . . . be born anew and regenerated;" in short, first teach ourselves, and then spread the Message of Glad Tidings of the incomparable Day of God, the early morning dawn of which is now here—the "Most Great Peace!"

Can any one point to any of the heavenly utterances of Bahaism not in perfect accord and harmony with the teachings of the founders of Judaism, Christianity, Mohammedanism, or any of the great revelations? Can we deny that this current revelation is a Refreshing of God's Truth given for the salvation and everlasting good of mankind? Can any of us dispute the claim that Bahaism is the grand sum total of all prior revelation of God's Truth for the true enlightenment of His children in every corner of the world? Was it not in the Divine Plan from everlasting that there should be intercommunication between God, the Father, and the race of mankind, *all* His children?

MAN A FACTOR IN EVOLUTION.

BY JOHN MILTON SCOTT.

Nature includes human nature. Man is a part of the creation. For good or ill, man and all the earth-things that are, are interrelated and woven together, are at ascent or descent with one another. The whole of man is nourished from nature. The fields and seas feed him. The fields and the forests clothe him, and shelter him from the storm. The earth yields for him its increase, not simply in the food that keeps the fires of his life at their flames, but in the fuels which fight the winters for him, and make those furnace fires out of which his great material civilization is wrought.

That the beasts of the field and the birds of the air are our brothers is evidenced in many a likeness. They are flesh and bone as we are flesh and bone. Their crimson streams of life are kept at their full, as ours, by that which they feed upon. They joy and sorrow and die as we. Our relations are subtler than being mere food-brothers to these, than having the creation minister unto our bodily thirsts and hungers. In that subtle thing we call character, creation is in us; and we are in creation. No trait of man's character is, but that you find its counterpart in nature, a symbol of it, a reality of it, in the qualities of the earth we call matter, in the things that creep and fly, in the things that swim and walk. They have fashioned us. Out of them as fiber the fabric of ourselves is woven.

I think it is also true that we have fashioned them, that we are the fiber out of which the fabric of themselves is woven. We may not be the direct causation of them, as so much human

nature fed out and embodying itself in snake or bird, in iron or gold, in fish or horse, so much human nature becoming coarse-voiced crow, so much of our human nature going forth and becoming the lily, singing the sweetness of itself to the summer winds. And yet, if creation means man, if through all these nature-forces he has grown up into the consciousness of himself, if he is the divine ideal being worked out by the Creator-mind through all this evolution that lies back of him, nature-things have not only determined man, but man has determined nature-things. Because there was to appear in him greed like the swine, that swinishness must be a part of the nature which fashioned him, entering into him, a determining factor. Because there was to appear in him grace like the lamb, there had to be in nature the lamblike, entering into him, a determining factor. When anything is made, that thing is ideal in the mind of the maker, enters into the earliest and simplest things of its making, determining them because they are to determine it. The ideal of man in which creation began and toward and into which evolution moves must have determined the nature of the original protoplasm and all the natures and forms that have issued out of it.

So I say that not only has nature been the fibers weaving the fabric of man, but man has been the fibers weaving the fabric of nature. What we are has been the determination of everything that lies back of us in all the process of our becoming, just as certainly as all that lies back of us in the process of evolution has been the determination of us.

Nature fashions us. There is that in what lies without us which has compelled us to think and choose and act, and has made us intelligent men. By that compulsion we have become statesmen, educators, mathematicians, inventors, philosophers, religionists, men of enterprise, discoverers, creators,—all this which we call intellectual man at the problems of his civiliza-

tion. The awe in the storm, the rest in the peace of nature, the beauty of blossom and bird, of sunset and sea, became subtle in man as emotion and thought; and he became philosopher, poet, artist. The joyousness of life about him, the tragedies of forest and field, became subtle in him as emotion and thought, and issued into that rounded character which, like the earth, lies in its hemispheres of light and darkness alternating, and makes the seasons by which is the fulfilment of itself. The faces of his fellows alight with love, the tenderness of wife's and children's eyes, became subtle in him as emotion and thought, and enlarged him into that humaneness, that loving kindness and tender mercy, which is humanity's chief and growing glory. Nature played into him and upon him, and has made him to be that music of himself to which nature is marching into new kingdoms of power and great glory, even as man fashions his violin, entering into it with his fashioning genius, and making for himself a new world of delight and goodness, a new and fascinating expression of himself.

And here, too, the reverse is true. Action and interaction make nature and human nature one, each life-blood and meaning to the other. Man lovingly interprets the nature that lies outside of him, and gives a fulfilment and meaning to sunset and sea, to forest and field, to all this that has its richest blossom in him through that subtle feeling and thought which ever crystallizes into character, into human nature, into what man is and is becoming.

Nature does some of its best work when human nature co-operates with it. Some of its greatest powers are released by the intelligent coöperation of man. There is many a fine thing she can do with man's help, but cannot do without it. She can blush into a finer grape. She can run and pull into a finer horse. She can give herself up to become an engine with fire in its heart, the breath of steam in its nostril, racing the conti-

nents with its thousand-ton burdens, as nature alone could not do, the wind and the sunlight swifter, but they unburdened, light and airy in themselves. With man's help she can do greater wonders with the lightning than making the clouds awful with its splendors. With man's help she yields her metals unto machinery that, in its way, is as wonderful as her oaks and lilies. What we call her life, which is in a gnat or an eagle, a grass-blade or an oak, in man becomes great emotion and thought and deed, becomes a civilization, a literature, an art, becomes truth and heroism and love, surcharged with a thought of God that is sublime with all the sublimity of nature transfigured and alive with infinite meanings.

The thought by which a squirrel builds its nest, warms it, and provisions it against the winter, is doubtless closely akin to the thought with which Shakespeare fashions his plays, and Edison makes his inventions, nature in the one, and in the other a thinking grace; but, in the thought of Shakespeare and Edison, nature outgrandeurs herself beyond her thought in the provident squirrel. Nature at love in the breast of the mother-sparrow is one with nature at love in the heart of the Christ,—the yearning unselfishness, the passion for the good and gain of others, singing in tune, and no discord at all sundering them; but nature yearning over the world in the passioning tenderness of Jesus outgrandeurs herself beyond her passioning tenderness in the breast of a mother-bird.

Not that this fact belittles the nature without man, but rather that it greatens it, fulfilling it, glorifying it, giving it diviner and more deathless meaning. Simply that again we see in a perspective, some little different, the truth that man enters into nature, interpreting it, giving it these greater and diviner meanings, giving nature a place within himself, that he may become its greater glory. Simply that we front the earth-old fact that nature and human nature are one, complement to

each other, fashioning each other, fulfilling each other. And so it is that man does not evolve alone as something separate from nature, as something added to nature; but he evolves by the help of nature, through nature, as a part of nature.

So it is that nature does not evolve without man, as something added to him. He is in nature as the thing it is evolving, and so as a factor determining it, he the idea and ideal by which nature has come to be what it is, he the fruit unto which nature aspires, all her forces and qualities mingling and conspiring together until man should be. And, when he came to be, he has turned about and, not only in himself as nature's greater glory, but by coöperating with her, has helped her to become a greater fulness of life, has released many of her forces, that they may take on new forms of creation and service. Imprisoned in nature, he had but a yearning for liberation into his self-consciousness, but a voice to cry out after his freedom. Nature heard this voice. She opened up his prison and set him free; and he now is not only served by nature, but in many ways serves nature, helping on her greater glory.

And whether or not this is what the writer of Romans meant we do not know, though doubtless he glimpsed this great truth. Certainly, he has given us a great sentence under which we may set forth its truth, when he says, "The earnest expectation of the creation longeth for the manifestation of the sons of God." Is not this just the truth, that nature, with a mother heart longing for children, yearned for man until man appeared, not only her son, but the Son of God, an interpretation of her and also of the life and love absolute which lay behind her, and compelled her unto her pangs and gladnesses in begetting man?

All this being true, there is resting upon man the holy obligation to help nature, to make her life sweeter and cleaner and

kinder, to make her life greater, to free her from all shames and cruelties; to turn back to her with a great and splendid gratitude for what she hath wrought, and let free all her hidden graces, helping all her mud to glorify into lilies; healing all her wounds, binding up all her heart-break, and making not a tooth or a talon, a sword or a bullet, any more red with a brother's blood. Just as nature's deeper and grander heart appeared in Jesus, the very heavens above breaking out in angel voices, the very earth beneath leaping up into shepherds' psalms that the great event had come, singing the tender holiness of "peace on earth and good will among men," so comes to man the holiest and divinest obligation of his nature and his being, to fulfil this greater and grander heart of nature in himself, to help it fulfil in others and to make every little heart that beats out the threnodies and glees of its life partaker of the Christ's kindness at the hands of its stronger and greater brother. The heavens of man's wisdom should bend above nature in benedictions of divine, uplifting helpfulness.

This transformation of nature by man, this evolving of it through man as one of its psychical elements, into a sweet, pure blossom of kindness and mercy and truth, is not an idle dream of an idle sentiment. It only seems so because of distorted vision,—that vision's one eye has been distorted by theology, the other has been distorted by modern science. Theology has given us an idea of God as an imperious, selfish will, of man as a sinning, selfish failure, of creation as a present cruelty, the result of sin, and issuing into an endless cruelty of hell. So far as these ideas have crushed out the simple loves and tenderness of the human heart and become regnant in the race of man, they have emphasized cruelty and selfishness, and begotten despair in the human heart. A perfect kindness lies outside of their shadowed dreams, of their nightmares of a deathless pain.

Science has not succeeded in doing much better. It has done us the service of calling us back from dream to reality, of enlarging our outlook upon the history of nature and of man. But it has not seen large and true, because its sight has been an exaggeration, missing and failing to emphasize certain all-important facts and factors in the evolution of nature and of man. It has seen nature as a struggle and a bloody and cruel battle-field, in which the fittest survived and the fittest were the strongest. "Nature red in tooth and claw," nature monstrous with cruelty, is what the eye of modern science beheld,—so monstrous that at its facts and theories a shudder went through the human heart when the first strong voices spake out, and said what modern science says. That the Church shrank from this word, and battled against it with a kind of blind fury, and often with a sad foolishness, is not to be wondered at. Nor is this so much to the Church's discredit as the common and careless thought believes. Nor have the interpretations of this attitude of the Church by scientific thinkers been creditable to them, because it has not been honest and thorough science, failing to see that in essence the Church felt that science was outraging the world with the shadow of a great ignorance born of a partial vision, or a half truth.

In microscopy the first thing a pupil has to learn is to distinguish between moving particles that are not life and moving particles that are life. It takes a patient and thorough training to see true, even with the help of a microscope. The scientists who have condemned the Church mistook the meaning of the Church's attitude as much as a new eye at the microscope might mistake some dead and moving matter particle for the living microbe itself. They should have looked deeper into the attitude of the Church, with more perfect and scientific eye, which would have led them not only to do justice to the Church, but, if they had been ready to recognize all of

man as a part of nature, their eyes might have opened unto a factor in the evolution of nature to which they have been too strangely blind. They saw in the attitude of the Church simply the old selfish instinct of self-preservation, men afraid they would lose their power; ministers and priests afraid they would lose position and pay. To so read the Church is to misread it, is to proclaim the reader unscientific and discredited as to the ability to clearly see and report facts. The attitude of the Church was the splendid mother-instinct. It was all the kindness and mercy and unselfish loves and heroisms of the human heart crying out against the vision of cruelty, against the despair of selfish murder by which it was said everything had become, and in which everything must abide, no creation without it all. It was the truth of all the gracious nature-facts and factors in the evolution of nature and man, at their blossom in the heart of man, crying out against the falsehood, against the misrepresentation. A true scientist would have taken this light in the heart of the Church whose flame was trembling in the winds that came from the Æolus caves which modern science had unsealed, and with it have gone searching through nature for the lost facts, searching through the darknesses and despairs for the lost truth of unselfish love, able to kindle anew in the human heart all its deathless loves and hopes and heroisms.

The scientists themselves felt the shadow of this great cruelty by which nature had come to be. Prof. Wallace, "co-discoverer with Darwin of the principle of natural selection," wrote a book by which he claimed there was not the suffering in nature there seemed. He says:

"There is good reason to believe that the supposed torments and miseries of animals have little real existence, but of the imagined sensations of men and women in similar circumstances; and that the amount of actual suffering caused by the struggle for existence among animals is altogether insignificant."

The conviction of Mr. Huxley, however, that nature is a monstrous cruelty, will not so be placated. Some of his words are:

"The moral indifference of nature;" "the unfathomable injustice of the nature of things." "For this successful progress, as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and tiger." "For thousands and thousands of years before the origin of the oldest known civilizations, men were savages of a very low type. They strove with their enemies and their competitors; they preyed upon things weaker or less cunning than themselves; they were born, multiplied without stint, and died for thousands of generations, alongside of the mammoth, the urus, the lion, and the hyena, whose lives were spent in the same way; and they were no more to be praised or blamed on moral grounds than their less erect and more hairy compatriots. . . . Life was a continual free fight; and, beyond the limited and temporary relations of the family, the Hobbesian war against each and all was the normal state of existence. The human species, like others, flashed and floundered amid the general stream of evolution, keeping its head above water as it best might, and thinking neither of whence nor whither."

And, strange to say, this great evolutionist denies man, in his present social and ethical life, as a factor in nature's evolution at all. He says:

"Cosmic nature is no school of virtue, but the headquarters of the enemy of ethical nature. . . . Social progress means a checking of the cosmic process at every step, and the substitution for it of another which may be called the ethical process, the end of which is not the survival of those who may happen to be fittest, in respect to the whole of the conditions which exist, but of those who are ethically the best."

Over against this distorted emphasis, some overlooked, or perhaps we should say underlooked and under-emphasized, factors in evolution must be seen and said,—the fact that the struggle for life is always and necessarily accompanied by what Prof. Drummond called "the struggle for the life of others." These other facts, clearly observed and emphatically said, will show that what we call the religion of humanity is the religion not simply of human nature, but of nature. All the loving-kindness and tender mercy and splendid self-renuncia-

tion for the good and gain of others which we associate with religious men is in every bit of protoplasm struggling with life, in every life-form evolved and working out its destiny of growth and decay. All life is vibrant and trembling with just that love and self-sacrifice for the gain of others which we call Christianity. When these facts are all in evidence, it will be found that Christianity is not a startling innovation from the sky, a special creation of a new order, but just the unfolding into one great and splendid man of nature-graces which were and are a part of every leaf and life that sighs and sings in revealing in themselves nature's deepest and truest heart and God's holiest and most loving fatherhood.

The ascent of life is by the law of self-surrender. The soil surrenders itself, that the grass and trees may abound. These again surrender themselves, or the fruits their diligences have wrought, that the beast may walk the earth and the birds may fly the air. Darwin emphasized but half the truth in this strife and struggle of nature by which the fittest survive. He saw and said how nature-things feed upon each other, as invasion, cruelty, conquest. But as potentially and universally present is there this fact of the surrender of self unto the growth and gain of the surviving fittest. That it is not a voluntary self-surrender is not now the point. Simply this: I say that the ascent of life is by individual lives surrendering themselves, that other individual lives may live. Sacrifice to others is the grace by which every nature-thing is alive to-day. The ascent of life has been just because of the countless ones who have joined

"The choir invisible
Of those immortal dead who live again"

in the music of other life, of higher life, just as the rich and joyous blossom fades away and dies because its life has been built over again in the fruit whose generous heart holds the countless trees that may become.

The ascent of life, so coming, is necessarily accompanied by a surrender other than a surrender by compulsion,—tooth-red in the unwilling blood of a weaker brother,—even a voluntary self-surrender for the good and gain of others. Religion had the idea that the gods in their insatiable cruelty demanded sacrifice. This was an easy conclusion from the facts all about us that the stronger make such demands upon the weaker; but in the thought of men it became voluntary, became an act of righteousness, not unmingled with love and the rudiments of ethical grandeur.

There came into this idea of religion the idea of one giving himself up to the demands of the gods to procure safety and blessings for his brothers. If we had its full history, pagan life would be pathetic in its self-surrender,—in the voluntary self-surrender of men to appease the wrath of offended deities, and bring safety to peoples and tribes. Even this pagan pathos has entered into Christianity, and made of Jesus the great immolation to the wrath that hates the world unto destruction, that that world might be saved from that destroying wrath. But this is not the true meaning of Christianity. Jesus teaches a voluntary self-surrender, not to appease wrath, but to bless man and enlarge human life. All this compelled surrender in nature, which modern science sees as such a frightful cruelty, Jesus gathered up into himself, and made voluntary, flushing the sky of man with what seems a new and radiant dawn. But he so gathered this up into his voluntary self-surrender for the good and gain of others, simply because it was the other half of that struggle and survival which modern science so vividly sees. Jesus is not an innovation projected into nature, but an unfoldment of that which is in nature everywhere and always, in the ascending struggling lives, its loveliness often hidden in horrors, as in the heart of storms is the power to awaken the sunbeams into rainbows.

Jesus has brought to the light another nature-fact. The truer Christianity, even the Christianity of Jesus himself, conceives God, not as insatiable selfishness, who, like the horse-leech's daughter, eternally cries, "Give, give," his throne red with the blood of his victims, the winds about him clamorous with the cries of the helpless creatures of his wrath: not that does Jesus teach, but that God is an everlasting love, an eternal unselfishness, giving himself up in joyous and glad self-surrender, that all things may become, that all hearts may have glee and threnody. He gives up something of himself, that the rain may fall, the sun shine, and the harvests grow. The sparrow at its song is the joy of God's self-surrender: at its death it is the pang of his self-surrender. As in nature, the eyes of all wait upon him; and he gives them their meat in due season, that whose hunger is satisfied is the joy of God's self-surrender, that whose life is surrendered to the tooth and claw of the satisfied is the pang of that same self-surrender. God abdicates himself; and that abdication becomes grass and trees, the herds in the fields and the flocks in the air. That abdication becomes self-conscious man, ever at the problems of his being. It is an abdication, a self-limitation, a self-defacement, in certain spheres; but it is these because something of God has gone forth in positive gift to everything that lives.

The part of himself sacrificingly surrendered is the positive graciousness of everything that lives. God has abdicated himself so that he might become individual in me, so that in my measure of nature I might have my freedom and my life just as I am having them,—God in me and I in him, each the limitation of the other, each the fulfilment of the other.

When this new Christianity gains the full conviction of man, death will be swallowed up in victory, and we will read the evolution of nature, the ascent of man, in a new and tenderer light. The self-sacrifice of God, that he might create, will

shine everywhere with a great glory,—the lily at once the sacrifice of himself and the fulfilment of himself,—just his dear self-surrender by which he gives something of the splendor of himself in adaptation to our ability to receive. The little child that blesses our home is at once the sacrifice of himself and the fulfilment of himself,—the dear self-surrender by which he gives to us a part of his everlasting glory in a wise and tender indirection by which we can see and receive it.

This truth of the unselfishness of God, which I have glimpsed for you, is not an airy nothing, having no local habitation and name in the creation of nature and of man. It is positively and universally a part of nature and of life. It is, if not the overlooked, then the underlooked fact of evolution. What Drummond calls the struggle for the lives of others, the evolution of the mother and the father, of the family, the society, the state, by a voluntary self-surrender in the service of each other, will yet have its fuller and clearer vision, correcting the one-sided Darwinian emphasis. It will be found that the unselfish kindness of love is as great and positive a factor of life as the struggle and greed and cruelty which alone some eyes seem fitter to see, which so overwhelmed the vision of some that the dear other facts did not bless the eager eyes. It will then be known that ethical and Christian man is not a projection from without, but an unfoldment from within nature; that man at his highest and in his aspiring ideals must have his fact-place in any evidence and theory of evolution worthy of credence.

We are learning to give present man his place in the evolution of nature. Heretofore we have somehow excluded him, and only talked about the place of savage man and the lower orders of creation in these wonderful evolutionary processes. When we have come fully to this recognition, Jesus and Christianity will have to be reckoned with as factors in evolution, as

parts of the nature-forces and their creation. Even if you call Jesus a legend, man as a part of nature and evolution has imagined him, has given birth to him out of the great passioning human heart,—not an innovation from beyond the skies, but just the unfolding of the loving, hungering heart of man; and in the evolution of nature and human nature dreams are not idlings of the brain that pass in the night. They are,—that they may awaken and come true in the life, in the character,—they are the leaders of creation's new achievements. They are the new necessities upon which man will work, which in their turn will work upon man, until there is evolution into new powers, new natures, new graces of being.

"The earnest expectation of the creation longeth for the manifestation of the sons of God,"—not only waiteth for this manifestation, but worketh for it,—it just the fruit of the patient and suffering toil as well as of the patient and long-suffering waiting for nature's higher and diviner fruitage to appear in men who are high enough to be called the sons of God. Jesus is nature's ideal toward which it is working. Loving, self-sacrificing, Christian man is the goal toward which nature's feet eagerly press. No theory of evolution is correct unless it admits, as one of its facts, present man with his achievements, his aspirations, and his ideals. When this is done, the latest and greatest book, interpreting man and giving ideals for man, will be as much and patiently studied for the understanding of the evolution and meaning of man as a fossil from the earth's deeps, or a blossom on the bough of a tree, as much as the motions of a microbe under the microscope or the contours and convolutions of the brain. The latest novel, so alive with our humanity, so realizing the hidden man who is hiding or revealing in us all, will be as much in evidence as the latest species of bacteria. Then such a great and altruistic creation as Pete, the Manxman, will show what is in nature struggling

for expression, evolving out of it. You will remember the great unselfishness with which he loved and trusted, suffered and served, when he had lost all to the friend of his childhood, and, according to the lower ethical code, would have been justified in spurning Philip and Kate,—justified even in taking their lives at the hands of his outraged honor. He does nothing of the kind, but is true to those underlooked facts of evolution which in philosophy we call altruism, in society the love and service of others, in religion Christianity,—true to the new man dawning upon the world with a greater clearness, but yet not apart from the world and human nature, but a part of it, its legitimate outgrowth and fruitage.

Will you remember some of his parting words with the man who had so deeply wronged him, and whom a less noble heart would have thought of as a despicable man to be despised and killed; but, by the truth and honor in himself, by the noble and unselfish greatness he was, he knew that truth and honor were in Philip however dark the seeming was. He had lost everything to Philip but his own great-heartedness, tender, true, unselfish, a very son of God,—for which the whole creation had been travailing in pain together, working, waiting, longing for his manifestation. So he says, in his splendid self-surrender for the good and gain of Philip and Kate, in a heart-break his goodness was talking down, as I have heard an Alaskan wren sing gloriously in the heart of winter:

“‘Sorry to be going away just before your own great day, Phil. I’ll get the skipper to fire a round as we’re steaming by Castletown; and, if there is a band aboard, I’ll tip them a trifle to play Myle Charaine. That’ll speak to you like the blackbird’s whistle, as the saying is. Looks like deserting you, though. But chut! it would be no surprise to me at all. I’ve seen it coming these years and years. You’ll be the first Manxman living, says I the day I sailed before. You’ve not deceived me, neither. D’ye remember the morning on the quay, and the oath between the pair of us? Me swearing you same as a high bailiff, —nothing and nobody to come between us,—d’ye mind it, Phil? And nothing has, and nothing shall.’

"He puffed at his pipe, and said significantly: 'You'll be getting married soon. Aw, you will, I know you will, I'm sarten sure you will.'"

"Philip could not look into his face. He felt little and mean.

"'You're a wise man, sir, and a great man; But, if a plain common chap may give you a bit of advice—Aw, but you'll be losing no time, though. I'll not be here myself to see it. I'll be on the water, maybe, with the waves washing agen the gun'ale, and the wind rattling in the rigging, and the ship burrowing into the darkness of the sea. But I'll be knowing it's morning at home, and the sun shining, and a sort of a warm quietness everywhere, and you and her at the ould church together.'"

Such is a true, true son of God, for whom the groaning and travailing creation waiteth and worketh, longing for his revelation; for out of that very creation is such as he born, its true part, its glorious blossom. Such ideals stirring our hearts are a part of nature, a factor in the evolution and ascent of man.

To the full understanding of the evolution of nature and human nature Jesus must be admitted as a factor, and Pete the Manxman, and Victor Hugo's good bishop who was Christ to Jean Valjean, and Raphael with his pictures, and Shakespeare with his poems, and St. Francis with his wolf whose fierce heart grew gentle to the dear monk's love, and Lincoln with his April heart whose mingling mirth and tears made the earth young, and Emerson thinking unities and powers in a speech whose diamond qualities each increase of the race's wisdom glorifies, and Frances Willard mothering continents of the race yearning its purity, and Edison bearing lightnings of service in his hands, not like Jove, who hurled from him the lightnings of destruction, and Walt Whitman chanting the brotherhood of man in tune with seas, in rhythm with mountains, and Henry George who would heal the social hurt with the life of justice, and the others, mothers and fathers of the race whose gentleness makes great, the good, the true, the beautiful, all who with the genius of heart and head and hand, at work upon the tasks of man are achieving results over which the morn-

ing stars might well sing together and all the sons of God shout for joy.

Along the line of its genius a mind grows. Its increments of increase follow the axis of its aptitudes. This is why great men dominate the centuries, their works being the standards of excellence to which the race aspires. And this is why man is the determining factor in evolution, not simply in his own evolution, but in the evolution of nature. He is the genius of nature dominating and determining the very course of nature, fashioning himself into a diviner and yet diviner man. He glorifies nature getting results which nature, unaided, could not achieve; finer flowers and fruits, greater horses and cows, more wonderful paths of power, so that an electric light in wonder mates a star, an engine in marvel brothers the sea, and in music an organ outtones the winds and a violin outsings the birds.

By this fact the race can no more escape becoming the Christ ideal, in its activities all the dreams of the reformers come awake and true, than the first stir of beauty in the world could help becoming the rose of Sharon, the heart of Jesus, the brain of Shakespeare. The race must become fashioned in the image and likeness of its highest sons, its holiest daughters. It is blessedly doomed to fulfil its ideals,—doomed by the fact of evolution, and to this fulfilment all the past of the world is pledged.

As much as the monad or the anthropoid ape is a factor in evolution, so much, but with a higher glory, is this human hunger to, by a generous self-surrender, live for others, which is fulfilling in literature and life, and which George Eliot has phrased for us thus:

“Oh may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence,—live
In pulses stirred to generosity,

In deeds of daring rectitude, in scorn
 For miserable aims that end in self,
 In thoughts sublime that pierce the night like stars,
 And with their mild persistence urge man's search
 To vaster issues."

For

"The earnest expectation of the creation longeth for the manifestation of the sons of God."

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As love is the life of faith, so, with the increase of love, faith increases. Even from man toward man faith and love grow together. The more we love, the more we understand and trust each other.—*Dr. Pusey.*

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DISCOURAGED?

Discouraged, do you say, my friend?
 Cheer up, don't let it last.
 You've made mistakes and are ashamed?
 Don't worry, they are past.

Without mistakes you'd never be
 Of use to anyone,
 You'd have no fellow-sympathy
 To help the others on.

And without sympathy, my friend,
 Strong, active, thorough—still
 You'd miss the very gist of life
 In climbing up life's hill.

Without mistakes we'd never learn;
 They are our nature's test;
 All you can do is try again,
 And leave to God the rest.

ELISE TRAUT.

RICHARD WAGNER AS PHILOSOPHER.

BY AXEL EMIL GIBSON, M.D.

"Music, like the rest of the fine arts, is the living presentation of religion; but religions spring not from the artist's brain; their only origin is in the minds of a spiritualized people."—*Richard Wagner, "Artwork of the Future."*

In the above sentence, the great musical master mind, Richard Wilhelm Wagner, sums up the genius and meaning of the art of music. In the heart-throb of the people "*das volk*"—the common, simple, natural people of all times and ages—he finds the exhaustless source of all true and uplifting art. And furthermore, it is in the calm, spontaneous and serenely child-like mind of this people, that Wagner discovered a vehicle for the pure life, *per se*, with all its elements of wisdom, power and beauty. Porous and responsive to the impulses of this mystic life, the people unconsciously became the fountain-head through which the eternal verities of homogeneous creative force welled up, in definite and measurable movements.

But this power of response, according to Richard Wagner, is the outcome of an inner necessity, ever present in the pure and healthy mind, prompting for expression in terms of feeling. For feeling is the cuticle of the soul, the tactile corpuscles, by which the inner man ascertains things unseen and unheard. As a *sine qua non* for the power of feeling, Wagner postulates the presence of inner necessity. Hence, while there can be no conscious touch with the elements of creative life, except through feeling, so primarily there can spring up no feeling save through a response to the impelling force of necessity. For necessity is to the soul what physiological demand is to

the body—the condition by which an adequate supply of nourishment is determined. And as a physiological balance is requisite for healthy, physiological demands, so in order to feel the promptings of real and sane necessity, man must sustain a pure, natural life, free from artifice and corruption, *i.e.*, realize in thought and act the difference between mere egoistical desires and healthy evolutionary needs.

This pressure of necessity asserts itself, more or less consciously in the creative impulse felt in the mind of man, all along his career through the stages of evolution, from the primitive, clod-molding nature-child up to the inspired artist, whose glorious intuitions, more definitely succeed in interpreting the formative processes of nature. Borne on the mighty tide of irresistible necessity, the man of genius is hurried along the path of constructive work—a conscious instrument for the manifestation of the great, silent chaos of the world-sustaining, but non-specialized and non-qualified life-force of an unfolding cosmos.

In the philosophy of Wagner, this moral world-force is potential music which in its first steps of unfoldment manifests in the movement of *tone*. And with tone we are made to understand the mystic expanse of stirring, pulsating life, whose ever-fluctuating, ever-sinking, ever-swelling waves of energy symbolize the movement of harmony while the shores of this ocean of tone, at once separated and united, represent Rhythm and Melody.

Through these two agencies, which Wagner calls its arms of touch, the vast expanse of tonal life manifests itself as Dance and Poetry. The former is gauged by rhythm, the latter by melody. Now with rhythm we are to understand the basis and character of manifested, measurable motion. Hence rhythm is the skeleton of music, the staging or frame-work of tonal structures which dance on the one hand, and the human

voice on the other, round out into plastic, sculptural architecture. Or in other words, when the primal, unspoken, unsung and unsensed tone-world, under the pressure of evolutionary necessity, proceeds on its outward course of manifestation, it is conveyed by the agency of rhythm and enters our consciousness in terms of feeling. And as feeling, by virtue of its universality, forms the basis to all stages and powers of consciousness, it follows that rhythm in order to adequately carry out its function as medium, must convey its tonal charge into forms and expressions corresponding to the character of the feeling involved. Hence we are met by the different art forms of rhythmic manifestation, which, while exhibiting different modes of life, still aim at the interpretation of the same fundamental and universal essence. And these different art forms are Dance, Poetry, Song and Speech.

According to Richard Wagner, dance is the most realistic of all arts. "It involves the entire man and presents the conditions for the enunciation of all the remaining arts." This, because of the fact that it brings into action motion, poetry and song engaging the senses of sight, touch and hearing.

By obeying the law of rhythm, the dance portrays the elements of musical life as conveyed to it through feeling and rhythm. Consequently dance is a true art only to the extent that it is governed by rhythm, and degenerates helplessly, if departing from its inspiring and vitalizing measure. In the art of dance, rhythm manifests its tonal power in a three-fold manner: in the movements of the limbs, in the melody of the song, and in the poetry of the words. Through dance, the inner man—the feeling, speaking, singing man—comes into view.

Through the art of poetry the primeval, silent tone-world is interpreted into terms of intellect. In concretely appreciable terms the poet describes his feelings to the reader. But poetry has a dual face of expression—that which deals with words,

and that which deals with measure. The former addresses the intellect, the latter, the feeling. Hence poetry occupies the meditative position between intellect or reflective intelligence on the one hand, and feeling or intuition on the other. "The art of poetry," says Wagner, "is the intellectually creative process, by which the purpose of all art first becomes self-conscious, and steps forth into conscious life." Poetry is tone expressed in words, while the rhythm, guiding its formative processes, manifests in the measures of rhyme and meter.

Now Tone, Dance and Poetry form the sum-total and basic essence of the element of music, while their mutual interaction constitutes the character of the true drama. Hence Richard Wagner demanded that in its ethical and logical unfoldment, drama should employ the whole trinity of expressive art: tone, dance and poetry. United, these three aspects of the genius of music form the full-orbed manifestation of the life of dramatic art—the realization or actualization of unity as applied to the wisdom, power and beauty of life. To Wagner, unity is at once the generative source and completing power operative in the unfoldment of all dramatic art; and in the dissolution of this unity into fragments of separate and independent art, he perceived the fatal rock on which the true drama has stranded.

In his philosophy of art, this remarkable man, with the analytic keenness and depth of a Kant or Schopenhauer, proceeds to outline the changes leading up to the disrapture of musical unity. In his conception of the existing order of things he recognized but one fundamental, sustaining essence of life, which, whether manifesting as art, as biological history, or as human society, is gauged by identical principles of growth. Consequently wherever there is growth, there must also be unity, while contrariwise, whenever there is disunion and separation there must also be found dissolution and decay. But

separation, in its ethical aspect, is isolation of the part from the whole, which means a failure to comply with the demands of service imperative for the maintenance of solidity and interdependence. The outcome is selfishness or egoism. Hence the force at work in the dissolution of the musical unity in the dramatic art is a representative of the principle of egoism, "and only when the ruling religion of egoism, which has split the entire domain of art into crippled, self-seeking art tendencies, and art-varieties, shall have been mercilessly dislodged and torn up, root and branch, from every moment of the life of man, can the new religion of art step in, the religion of a united art-work based on and promoted by brotherhood and love."

In the gradual breaking up of dramatic unity, the tone-world gave birth to the degenerate progeny of Opera, Oratorio, Ballet and Comedy. The art of comedy took its rise in and through the assertion of personal aims. The greater object, held in view by the united drama—the object of attuning individual aspirations to universal principles—was lost sight of and the artists severally animated the performances by accentuating their likes and dislikes, their personal inclinations and ambitions. They wished to see their own opinions and ideas incorporated in the scenic action. Hence, so far from expressing a truly dramatic spirit, which is always historical and universal in its aim, Comedy introduces an art of personal virtuosity and local significances—"the egoistic form of art which actuates exclusive personal motives, exists for the glorification of self, and aims at the triumph of personal concepts and opinions."

Divorced from poetry with its verbal utterance, drama gives rise, or rather fall, to what Wagner calls: "the sexless embryo of opera—the oratorio. For poetry, after having become separated from music entered the exclusive field of literature, while the remaining part of the drama—or opera—degenerated into the meaningless and substanceless oratorio—a form of music

which found its first field in the church, but later on became transplanted into the secular concert halls.

In his philosophical treatise, "Art-work of the future," Richard Wagner has shown with irresistible logic, that the opera in itself, so far from being a true reunion of the separated arts, constitutes in reality the mere mechanic fusion of fragmentary art-elements,—a process whose origin he traced back in the "isolating and blasting influence of egoism in art." The absence in the opera of the cohesive force of the true drama, turns the operatic arts—dance, tone and poetry—into isolated, mechanical factors. From a living index on the rise and fall of human emotions, dance is turned into a "foot not a tone vibration;" and poetry from its prophetic power is crippled into a "cobweb tissue of sentiment and pathos; while tone having thus lost its soul-stirring, inspiring essence falls into adoration of its own empty and meaningless beauty—utterly powerless to unite into a solidary, vital whole the separated elements of its sphere of action." Hence Wagner calls his compositions music-dramas in place of operas.

If in its temporal disintegration the art of tone broke down into comedy, opera and oratorio, so dance, when dissevered from the unified drama, departed from poetry and degenerated into pantomime. In this hybrid form of drama—in "this utterly dependent and crippled monstrosity—men cannot talk." The primary condition, back of this "dumb spectacle," Wagner traces in the cramping influence which a "Christian—hypocritical—civilization exerted on the primitive, nobly poetic and soulful folk-dance."

It is in its integral union with drama, that dance reached its highest elevation of beauty and artistic power. The character of necessity, conditional to all true art, manifests its presence in dance through the spontaneity of its movements, while the rhythm exhibited in steps and gestures express the fluctuating—

the ever-rising, ever-falling tides of feeling. In this aspect dance becomes a living appeal to intelligence through its interpretation of feeling, as the latter emerges from the "mystic sea of tone!" Thus through the medium of rhythm, dance actuates the silent world-power of feeling.

Now the mission of these arts—song, dance and tone—is to convey impulses of emotions and feelings from mind to mind. To interpret feeling in terms of concrete and specific intelligence however, a more definite and direct agency is required—an agency which is present in the articulate verbal speech, as the latter is the condensed element or essence of voice, which in its turn, is the crystallized measure of tone. Hence verbal language, no less than the language of tone is a form of music—an integral and completing element in the unity of tonal arts.

In the art of music, the word is practically made flesh—*i.e.*, through the medium of the word, music has taken form and selfhood on the plane of concrete, measurable understanding. Thus poetry is the spirit of music embodied in the word—the incarnation of feeling into stable, determinable characters.

"Rhythm," says Wagner, in his essay on "Art-work of the Future," "is the measure of the movement by which emotion mirrors forth itself." Consequently a feeling can give rise to the dignity and beauty of art only by its obedience to the sway of rhythmic order. For rhythm is the abstract measure of the vibrating energy which as motion, audible or inaudible, floats into consciousness as feeling. Tone is the soul of rhythm, and depends for its manifestation on the undisturbed quality of the rhythm, and depends for its manifestation on the undisturbed quality of the rhythmic impulse. Hence character becomes at once the gauge and product of rhythm, as the latter, by conveying to the mind the impulse from which character derives its formative material is, in its work on the individual, determined by the receptivity of the character thus formed. In

other words—in rhythm is found the impulse, the conscious response to which results in the evolution of character; while from the latter proceeds the subsequent reaction which invites or refuses a continuation of the rhythmic influx. And this mighty sweep of rhythmic action is universal—operating with the same inexorable certainty in the constructive processes of the feeblest organism and tiniest crystal, as in the fashioning of stars and solar systems. Rhythm conveys the formative impulse to the characterization of the entities of universal evolution.

Now if rhythm constitutes the character and inner determining quality of music, then melody is the plastic equipment and temporal ornamentation in which rhythm clothes itself when manifesting as music. On the other hand, when rhythm manifests in orderly movements of the body, it gives rise to dance and mimicry. For rhythm lies at the bottom of every order of movement, though its expression and power is conditioned by the character of its interpreting medium. Realizing this fact, Wagner could not fail to find in dance an art of no less vital importance for the completion of the drama than melody, poetry and speech—a circumstance which readily shows the mistake committed by many of Wagner's critics, in accusing him of being a musical iconoclast—an implacable antagonist to melodic utterance. His thorough appreciation of melody cannot be made more evident than by referring to his "Art-work of the Future," where he grants to melody the power "of qualifying poetry with its true element of expression, presenting its essence endlessly enhanced and beautified." But he demands that melody shall stand for something meaningful and vital, and to refer to some deep, eternal verity, seeking for expression in poetry or music, in word or song. It is only for melodies lacking the central connection with the soul and essence of things, that Wagner expresses his sovereign contempt. Rhythm does not

depend on melody for its manifestation as is shown in dance and mimicry—but melody remains a meaningless, reasonless entity if, when detached from rhythm, it attempts to support an emotion or feeling by itself. Melody without rhythm is what "tact" and a "code of ethics" is when separated from moral self-consciousness. Melody is the plant, rhythm its skeletal fibers through which the vital essence of growth manifests into foliage and flower. Hence melody detached from rhythm would give rise to the same devitalized and sterile existence, as a flower cut off from its stalk—a fact which logically explains the truly devitalizing effect of so large a number of our modern musical compositions. For true musical genius reveals itself in the power of the composer to recognize and organize the integral relations between the rhythmic impulse and its interpreting melody. And furthermore, as feeling is the message which rhythm endeavors to express, it follows that a melody, not born from rhythmic necessity, is animated by feelings of an isolated and egoistic order—the incongruous, emotional spasms of an ungoverned and unprincipled imagination.

In the natural, receptive mind of the primitive people—"the folk"—gauged by its pure, unadulterated feeling, Wagner finds the mighty agency by which the meaning or soul of the rhythmic impulse is absorbed and interpreted. Sensitized to the waves of feeling like a photographic film to the waves of light, the minds of these nature-people responded in terms of undying emotions to the impulse of the mystic, all-stirring power of the hidden life, welling up from the limitless "ocean of tone."

Yet "the folk" is not wholly conscious of the part they are thus enacting in the great drama of life. They merely yield to a necessity over which they exert no immediate control. Loyal and obedient to nature's laws, and quietly unfolding in harmony with true life, these simple people have become the faithful custodians of a world-fashioned force, which they interpret in song

and romance for the instruction and betterment of future generations. And from this generative process has sprung our folk-melodies and folk-lore—the treasure vault for art-work of all times and ages. It was these treasure vaults that served Wagner as an exhaustless quarry and from which his inspired mind drew the plastic material for his dramatic creations. "What," cries he, "are all the products of the seeming spontaneous action of abstract, poetic art, exhibited in language, verse and expression, compared with the ever fresh-born beauty, variety and perfection of the folks lyric, whose teeming riches the spirit of research is toiling now at least to drag from under the rubbish-heap of ages."

In these simple, lyrical effusions, the nucleus for all dramatic art is contained. For in these effusions is manifested the unity of creative impulse, which underlies all true art—a unity which alone can explain the surpassing genius and force contained in these productions.

Realizing this fact, Wagner boldly declares, that the only way out of the "Babel of conventional music," is a return to the simple faith, pure living and undaunted courage and devotions of the old folk minstrels. Back to nature, and to the true!—*i.e.*, back to unity, fellowship and brotherhood in deed and feeling. Like a loving mother, the art of pure drama must call home her straying children. The true artist must select the eternal elements of the separated arts and re-assemble them into the fold of an integral, solidary whole. And the art form thus ensuing would be the faithful dramatization of human life which, including all phases and aspects of man, must bring into concrete relief the whole human situation with its hopes and fears, its dreams and yearnings, its songs and speech, its passing moods and fixed character—a picture of at once art and nature, imagination and reality, diversity and unity, the art of the future,

which, in the Wagnerian nomenclature, is termed the "music-drama."

The course he proposes for the attainment of this end involves an entirely new departure of the tonal art—an evolution which he prefers to call a revolution, though with this term he merely signifies the breaking up of and readjustment of energies, whose currents are ever to be kept "within the channel of the peaceful, flowing stream of dutiful citizenship and dignified manhood."

And the history of Richard Wagner is indeed the history of such a musical revolution. But he formulated his titanic conceptions first after a serious wrestling with the seductive influences of his time. Between his first opera of note, "Rienzi," and the momentous music-dramas which he gave the collective name "Nibellungen Ring," are found the successive stages of a world-wide evolution. In "Rienzi" Wagner still held on to the old style of opera, with its French music and with Meyerbeer for model. He was desirous of producing something startling and effective that would give him fame and name. "In the preparation of 'Rienzi,' " he says in his "Communications to my friends," "I took thought of nothing else but the writing of an effective, operatic libretto." * * * "The 'Grand Opera,' with all its scenic and musical display, its sensationalism and massive vehemence, loomed largely before me; and not only to copy it, but with reckless extravagance to outbid it in its every detail, became the object of my artistic ambition." And so he dashed off a *grand opera* with its "five brilliant finales, and filled with hymns, processions and musical clash of arms."

Hence in "Rienzi" we find the certainly immensely gifted, but still quite conventional composer. The opera was made up of a dramatic fairy tale of Gozzi, a play of Shakespeare, and a romance of Bulwer Lytton, dashed off with a spirit of immense vigor and wonderful color of the score. The genius of the composer was indicated in the force and ingenuity of the work,

rather than in the loftiness and ideality of its conception. And therefore "Rienzi" was not to be duplicated; its master, even before its last scores were finished, had deserted the system on which it was constructed, by taking a leap into a new sphere of harmony.

"Der Fliegende Holländer" marks the next stage in the evolution of this master mind. Yet this effort, while showing forth the style, the system and the mastery of lyrico-dramatic art, present in his later works, is still tentative, embryonic and indefinite. It is chaos before creation; and we have all reason for believing that Wagner himself was partly unconscious of the fact that in this work he was laying the foundation to a new method in musical composition. The chief difference between these two operas may be found in the fact that "Rienzi" had grown from external accretions, forming a brilliant mosaic of heterogeneous, melodic elements, cemented together with the creative genius of a master; while "Der Fliegende Holländer" had its origin in the specific and empiric incidents and moods of his own life, incited by his study of ancient folk-lore. "Rienzi" is the work of a musician; "The Flying Dutchman" of a poet, who brings his musical genius to bear on his poetic conceptions. The former was the outcome of ambition promoted by genius, while the latter sprang into existence compelled by inner necessity and fashioned by a mind instinct with creative power. In "The Flying Dutchman" he listened to the voice of the inner world—the world of soul and feeling, brought forth and stirred into vital action through the simple but pure tales and romances, songs and myths of the ancient "folk."

In "Tannhauser" and "Lohengrin," Wagner elaborated on his new conception of drama, organizing and solidifying the often disconnected moods of the "Holländer" into a harmonic completeness of expression, and fulness of feeling. Yet in neither of those two operas is the true, the future, the prophetic

Wagner fully visible. He is still seeking and testing. Passages of the old familiar operatic cut, such as the scene of Tannhauser and the courtiers in Act I, the duet between Tannhauser and Elizabeth in Act II, and Wolfram's address to the evening star in Act III, though on the other hand, most of the score shows wide departures from the older operas. But in his subsequent works, "*Tristan and Isolde*," "*Der Ring der Nibelungen*," and "*Parsifal*," the master gains self-conscious control of his powers. In these works he realizes the whole tremendous significance of his mission. With the dazzling certainty of a revelation the man becomes convinced of the necessity of a unification of the separated dramatic elements, and that an opera could be complete only when "tone-speech" and "word-speech"—feeling and intellect—were equally engaged in the performance. Only then could a complete picture of life present itself to consciousness. With scientific accuracy the great thinker set forth his epochal conceptions into masterly written essays on the philosophy of art—essays which rank him as one of the profoundest thinkers of his age.

Next he proceeded with undaunted courage to practically demonstrate the workings of these conceptions by bringing them to bear on the composition of his "music-dramas." He showed that a drama to be true and morally legitimate must have an equivalence in actual human life for every feeling and emotion portrayed on the stage. Hence he became intensely interested in the life of humanity as exhibited by the true, simple folk of the sagas. And it was here in these sagas or myths that he found the "omnipotence of human minstrelsy, spellbound and waiting for the enchanter's staff to set free its beauty." Like a seed ever ready to manifest as plant and flower, this germ of song and story needed only suitable conditions to reveal the fulness of its marvelous life. "What I beheld in these sagas," the master says, "I now looked solely upon with eyes

of music; though not that music, however, whose formal maxims might have held me still embarrassed for expression, but of the music which I had within my heart." The anxiety for form, which he so vividly experienced in "Rienzi," he abandoned entirely in his latter dramas. Freed from every shackle of convention, he became sensitized in the purely human, the purely true, the purely vitally progressive in his *leit motiv*. In the preparation of his later dramas, he no longer looked without for his dramatic material, but devoted his sole ingenuity and genius in interpreting the moods and feelings springing up from the unfoldment of the subject-matter itself. All the soul-stirring power displayed in Wagnerian music has its origin in the loving response of his master-mind to the liberated intuitions set free from their imprisonment in the simple effusions of these mythical and mystical folk-songs. "Hence," remarks Wagner in his "Communications," "without deliberately setting about an enrichment of the means of musical expression, I was absolutely driven to expand them, by the very nature of the objects I was seeking to express."

Wagner's work is a stirring, soul-ringing appeal to human intelligence through the agency of feeling. For the way to the heights of art, leads through depths of feeling. But the feeling must be pure, which is possible only when called forth and sustained by a pure motive. And this motive is found in the integrity of human nature as portrayed in the simple faith of the "folk," and the unity and solidarity of their dramatic conceptions. Hence the true evolution of music leads towards the unification of its dissevered elements—the organic and harmonic coöperation and interdependence of all expressions of tonal art through the self-conscious guiding and constructive genius of the artist.

But the *sine qua non* for this epochal undertaking is love. For only through love and sympathy can the intelligence of

man be vibrant and porous to the sweet harmonies and the lyric beauties contained in the simple songs of the "folk." And as love is life's endless necessity, and art the expression of this necessity, it follows that the true artist must be a lover of nature, a lover of life and a lover of the creatures of its manifestation—i.e., a lover of man!

"Breast to breast ye mortal millions—
Here's a kiss to all the world."

The key to the philosophy of Richard Wagner and to the miracle of his musical genius is contained in his love for man, and in his undaunted faith in the realization of a universal brotherhood.



JUPITER AND THE BEE.

In days of yore when the world was young, a Bee that had stored her combs with a beautiful harvest, flew up to heaven to present as a sacrifice an offering of honey. Jupiter was so delighted with the gift that he promised to give her whatsoever she should ask for. She therefore besought him, saying:

"O glorious Jove, maker and master of every poor bee, give thy servant a sting, and when any one approaches my hive to take the honey I may kill him on the spot."

Jupiter, out of love to man, was very angry at her request, and thus answered her:

"Your prayer shall not be granted in the way you wish; but the sting which you ask for you shall have; and when anyone comes to take away your honey and you attack him, the wound shall be fatal not to him, but to you; for your life shall go with the sting."

He that prays harm for his neighbor, begs a curse upon himself.

—From *Æsop's Fables*.

THE AIM AND SCOPE OF THE NATIONAL SOCIETY OF MUSICAL THERAPEUTICS.

BY EVA AUGUSTA VESCELIUS.

Ladies and gentlemen,—members of the National Society of Musical Therapeutics, and friends, it is my duty and pleasure to welcome you this evening as we enter upon the third year of the existence of this Society. Through the courtesy of Miss Guernsey we are enabled to hold our first meeting of the season in these hospitable rooms, justly famous for having held many like gatherings during the lifetime of Dr. and Mrs. Guernsey. Here many subjects have been discussed for the first time in our country that have afterwards proved of great educational value. We trust that this subject that is of special interest to us—music as it is related to life and health—will prove not the least important, but that the results of our investigations will be of benefit to humanity.

We believe more than ever that this Society has an educational and benevolent work to accomplish. By our direct and indirect influence music is gradually being recognized as a potent factor in the healing art.

Ideas which are considered new and revolutionary when first advanced meet with ridicule and incredulity. We need to be so convinced of the value of these ideas that we are unmoved by ridicule, knowing that time and investigation will prove the truth of our assertions.

Some years ago, when we publicly expressed our views on this subject, it was taken up by the press as a bit of sensational news that would probably live its short day and die a speedy death, but instead of that we perceive a change in the trend of

thought regarding the subject, and the study of musical vibrations and their effect upon health is interesting many thoughtful people. It is now being admitted that music can be so employed as to have a distinct psychological influence upon the mind, upon nerve centers and the circulatory system, and that, by the intelligent employment of music, many ills to which flesh is said to be heir can be benefited and cured. At the close of our regular meetings last year a number of smaller ones were held for the purpose of testing the influence of music upon blood pressure, and pulse. The results which were most interesting will be given later in the yearly report.

In these wonderful days we have no time for prejudice; we must advance or be swept aside. How different are these times in which we are living to those of fifty years ago, when the French physician, Dr. Chomet, asked permission to read before the Academy of Science of Paris a paper entitled "Music, its effect and influence on health and disease." He had as he thought, an influential friend, a member of the Academy who promised to secure for him a hearing. He waited patiently for the opportunity to present the subject before that distinguished body, but the opportunity never came. As years went by he gradually enlarged upon his original essay until in 1873, after waiting 27 years, it has assumed the proportions of a modest little book which he published and presented to his readers in a pathetic preface when he asked, "will it have any readers?" continuing, "If its prolonged sojourn in the shade has rendered it weak and feeble, it must quietly submit to its fate; the author will be neither more sad nor more gay for he knows from experience the full worth of praise and criticism."

As we prove by demonstration the harmonizing power that lies in music we are amazed that it is not more generally employed and considered a necessity in the equipment of all institutions for the sick.

When making weekly visits to one of our hospitals, in company with several fine musicians, we learned that from the time we left the city in June until we returned in October, and renewed our visits, not one note of music had been heard in the so-called incurable wards. The cordial welcome accorded us, the sincere effort of the patients to show their appreciation of the music by the applause from feeble hands, and the wan smile were pathetic in the extreme, and the loving looks that followed us as we left the wards testified to the music hunger of their souls. Their lives had been brightened by the half-hour musical, to be lived over and over again and the days counted when they would again be cheered by its influence and forget the hopeless monotony of their lives.

The object of the National Society of Musical Therapeutics is to encourage the study of music in its relation to life and health, therapeutical and sociological. This is an effort to meet the growing demand for a more intelligent understanding of the subject.

To many, healing through music is a possibility but just how it may be employed for that purpose is at present but little understood by music students.

A clear scientific knowledge of the principles of Harmony, mental and musical, upon which the music cure bases its claim, is a neglected department of musical education. Not until musicians awaken to the importance of the study of Musical Psychology can they expect to demonstrate its pathological virtues and music become a recognized factor in the treatment of disease. Therefore a knowledge of Psychology, of rhythm, melody and harmony, as they are related to health, is necessary.

From a sociological point of view, music is the language of brotherhood. It powerfully influences the emotions and it is felt by all, irrespective of nationality or creed. Under the spell of fine music differences are forgotten, the soul is liberated and

transported up and out of narrow personal environment into a purer realm when it is revitalized while the body rests. Through its influence the undisciplined mind is trained to a love of beauty and order; therefore music holds an important place as a regulator of the emotions in the education of the young and in the discipline of the morally unbalanced, for "The laws of Musical Sound are as certain and constant as the laws of other great forces of nature."

That this Society should attract wide-spread interest is due to the fact that it is the first ever organized for the study and advancement of Musical Therapeutics. As letters have been received from leading alienists and superintendents of institutions throughout the country asking for information and encouraging us in our efforts to awaken a deeper interest in the subject, it was thought advisable to all to make the Society national rather than local in order to draw together once a year in convention, specialists, alienists, and those having the care of the mentally and morally defective, and by such conference gain a knowledge of methods employed at home and abroad, and by such coöperation widen our range for usefulness.

In our researches for records and reports of cases throughout history where music has been instrumental in benefiting the sick, much time and patience have been required, as such information was scattered. As the demand grows for data and literature, it seems important to gather together reports and be able to distribute literature bearing upon this subject and record reliable accounts respecting partial and permanent benefits that have followed music treatment.

We should also be able to coöperate with institutions desiring the best methods of employing music for the benefit of their patients, and provide musicians, singers, and instrumentalists to respond to the summons of institutions desiring such

services; for we hold that only by regular demonstrations, given by competent musicians in coöperation with physicians in charge of the patients, can satisfactory results be gained.

As there are no endowments for a musical department of this kind in our institutions, it is impossible to respond to all of the invitations received to coöperate until a fund can be established for this purpose. In these days of splendid charities, we do not doubt that the value of this work will be appreciated and sustained, here and now, and not fifty years hence.

Those of you who can gratify your taste for the best music, who attend the opera with regularity until you are surfeited by it, think sometimes of our brothers and sisters who never hear any music, who sit in mental darkness, their souls steeped in melancholy, think what music might mean to them, and help us to bring about the day when music will have found its highest mission and most benevolent service to mankind.

This, therefore, is the aim and scope of the National Society of Musical Therapeutics. Its platform is broad enough to hold physician, musician, and metaphysician. Music is the link that will harmonize differences between all schools, bringing them more closely in sympathy, for "Its domain is between thought and phenomena,—like a twilight mediator it hovers between spirit and matter, related to both, yet differing from each."



The officers of the National Society of Musical Therapeutics are:

President, Miss Eva Augusta Vescelius; Corresponding Secretary, Mrs. Van Housen Wakeman; Recording Secretary, Mrs. Chas. E. Wark; Treasurer, Mrs. J. A. Cozzino; Board of Directors, Miss Florence Guernsey, Miss Georgie I. S. Andrews, Rev. John Harrington Edwards, D.D., J. Mount Bleyer, M.D., LL.D., J. Thornton Sibley, A.M., M.D.

The following meetings will be held at 54 West 37th street.
 Thursday evening, February 2d, "The Metaphysics of Music," illustrated by musical selections; Prof. C. H. A. Bjerregaard.
 Thursday evening, March 2d, "The Value of Mechanical Musical Treatment and Suggestions through Music," illustrated by piano selections and songs; Dr. Alfred W. Herzog.
 Thursday evening, April 6th, "Musical Altruism;" John Harrington Edwards, D.D., and Mr. John Milton Scott, "Music as a Vitalizing Power," vocal and instrumental music. May (date to be announced), Discussion: "Should Music have an acknowledged place as a Therapeutic?" Some of the speakers who will take part in the discussion: Miss Jessie A. Fowler, Emmet C. Dent, M.D., J. Thornton Sibley, A.M., M.D., J. Mount Bleyer, M.D., LL.D.



A LITTLE FRIEND.

A little friend ran to my side,
 Without a word to say.
 He looked up plaintively at me—
 I loved him right away!

His eyes were brown—a tender brown—
 His coat was soft and fine.
 I said, "You pretty, pretty one,
 Oh, will you please be mine?"

He shyly turned those eyes away,
 And seemed his head to bow,
 Then, at a knock upon the door,
 He answered, "Bow-wow-wow!"

E. N. D.

OUR COUNTRY.

BY MARY K. DRULEY.

What is it in the words "Our Country" that makes them dear to every American? Just what do they suggest to the mind that quickens the heart-beat and sends a thrill of exultation throughout the entire being?

Is it the thought of our broad prairies—our rugged mountains, or swift flowing rivers that comprise the physical face of "Our Country?" Truly, this is a goodly land—beautiful for situation—rich in productive powers and filled with hidden treasures; but it was all this before it became "Our Country." The Pilgrim Fathers came to America almost empty-handed, to make a home for themselves and their families; but they brought with them the germ of the Christ spirit of liberty; and it has taken root and grown, slowly but surely, shaping our institutions, forming our principles, and furnishing ideals towards which we are ever advancing. This it is that is back of "Our Country" and its institutions—its very soul—and whether we have recognized it or not, it is this that we love.

At first the spirit of liberty was of very slow growth. Those good, conscientious Puritans who had left all and suffered so many hardships in order to secure liberty of thought and action for themselves, refused that right to others whose thoughts did not agree with their own; and men and women were hanged and even burned and put to tortuous death because they, too, insisted upon thinking for themselves. In the old court records at Salem, Mass., you may see what is called the "Witch Book," in which are kept the records of the trials for "Witchcraft," and in almost every case the verdict was "guilty" and the sentence of death passed upon the innocent victim.

We might multiply cases to show how the ideal of liberty has been of gradual development--how it has struggled alongside of the spirit of intolerance--that child of ignorance--which also must have, in some way, obtained passage in the "Mayflower," and which has always been the most deadly enemy to the exercise of the principles of true liberty. But gradually the Christ spirit found expression in the lives of some of the more luminous souls; and while not perfectly reflecting the Christ ideal they have given to the world glimpses of the divine purpose in the evolution of individual and national life. We do well to honor the names of the many heroes which our country has produced; especially of those early reformers who gave the strength of their splendid manhood to the work of liberating the slaves. The enjoyment of liberty in their own lives was bearing fruit, and gave them courage to take a bold stand for universal liberty.

The sad feature, however, in this movement was, that men knew of no other way to bring about reform than by going to war and shooting one brother in order to liberate another. Perhaps it would be too much to say that no war was ever necessary, but let us sincerely hope the time is fast coming when our country will settle all her difficulties at home and abroad without resorting to war.

It is a fact of history that wars have been less frequent as nations advance in civilization. Within the last fifty years more than 100 national disputes have been settled by arbitration.

The first Peace Society was inaugurated by William Ellery Channing and Noah Webster in 1815, when our war with Great Britain terminated by the signing of treaties of peace. In the year following, the first British Peace Society was organized, and in 1843 the first International Peace Conference was held in London.

There are now in our own country between forty and fifty peace societies, besides a number of woman's societies organized "for the purpose of promoting peace and abolishing war." The subject of "Peace" has had a prominent place at over ninety meetings of the Women's Christian Temperance Union, and 85,000 women of America signed an address to the Hague Convention.

As an expression of his faith in the possibility of settling all international disputes by arbitration instead of by war, Mr. Carnegie has recently given a large sum of money to erect a house for the permanent Court of Arbitration at The Hague; also to provide an ample library of international law. The house is to be called "The Palace of Peace." Mr. Carnegie believes no event of greater importance has occurred in a century than the establishment of this tribunal. And so it is coming to pass that people are beginning to believe in the possibility of obeying the law of non-resistance—the overcoming of evil with good, and are lifting up their voices against the shedding of blood. Some of our States have abolished capital punishment, believing that even a criminal has the right to live, repent and be saved to noble manhood.

It is only a little more than a hundred years since the first society for the repression of human slavery was organized, and its founders were regarded as visionary enthusiasts; yet chattel slavery has been abolished throughout Christendom. Is it too much to believe that military slavery and barbarism will in time also disappear?

Initial steps toward reform have always been taken in pursuit of an ideal. An ideal little understood perhaps, and beyond the grasp of the masses but deeply rooted in the hearts of God's prophets and seers of every age—some of whom now looking back from the time when God refused to allow David to erect a temple for His habitation because that King's hands had been stained with the blood of wars—down to the present

day—see in the evolution of the peace movement, the unfolding of the Christ ideal which has ever been in the mind and purpose of God, and was born into the world with the infant Jesus, who was called by the prophet "The Prince of Peace," and whose advent was heralded by the angels' song of "Peace on Earth—Good Will among men."

Jesus called this ideal the "Kingdom of God" and taught His followers to pray for and expect its establishment upon earth. In the Sermon on the Mount He laid down the laws governing this Kingdom, the summing up of which is contained in what we call the Golden Rule; "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets." But we are still very far short of realizing the Kingdom of God upon the earth, although believing that this is "the one far off divine event toward which the whole creation moves."

It is interesting to review the part our women have taken in matters pertaining to the national life. In the beginning, and for many years, our country was cared for entirely by that masculine dignitary popularly known as "Uncle Sam"—and far be it from me to criticize that time honored gentleman; but as you all know, there came a day when duties arose beyond his knowledge and ability to perform. At that time "Uncle Sam" was a bachelor and the country at large seeing his need of a councilor, proposed that he take the Goddess of Liberty for a wife; but upon sober reflection this was found impractical, as the Goddess was forever fated to stand upon a pedestal and could not therefore become the active helpmate so much needed by "Uncle Sam." What the country wanted, and must have, was an "*Aunt Sam*"—a living incarnation of the beautiful Goddess who would have time and wisdom and patience to look after the home life and the children, while "Uncle Sam" gave attention to what he considered the weightier matters.

In response to this demand, our women undertook to fill

this important place in the governmental household--and it must be confessed that for a time it did look as if "Aunt Sam" was going somewhat beyond the requirements of the case, and consequently "Uncle Sam" was a little bit "grouchy"—having had everything his own way for so many years—and the country began to talk of the "good old days of Priscilla" when women stayed at home and spun and wove the household linen. But soon a better understanding came about and the wise head and loving heart of "Aunt Sam" has ever since been busy in her endeavor to bring about improved conditions for all the household. She has been foremost in all religious and educational works; for her sons and daughters must have the best possible advantages; also in the work of prison reforms, for the boys who go astray are still her sons and must be restrained in a spirit of love, not revenge, in order to save them. In Industrial Homes, for the daughters who have fallen must be uplifted, encouraged and redeemed. She has helped to expose the evils of child labor and the sweat shops—and to provide free kindergartens—vacation schools and Fresh Air Missions. She even protects the physical beauty of our country by pleas for the preservation of the beautiful Palisades, National Parks, etc., and her work is only just begun in comparison with what still remains to be accomplished. For the great lessons of "love your enemies" and "do good to them that spitefully use you," have still to be learned; and upon the women of to-day rests the responsibility of setting the example, and encouraging a sentiment in favor of progress along the line of non-resistance of evil. We should teach our children by example and precept that forgiveness is sweeter than revenge—that enemies may be converted into friends by kindness—that there are weapons of conquest far more effectual than those employed during our war with Spain, and that the Golden Rule which we teach in our homes and Sunday Schools is to be applied in daily life, and even in the affairs of State.

When boys so taught become our law makers, we shall cease to see the noble youths of our land marched out to be shot in battle, or to suffer the moral contamination of army life. We shall then so order our national affairs, that we would no sooner entertain the thought of going to war with a sister nation than a Christian gentleman now thinks of fist fighting his next door neighbor.

Then indeed shall we have a nation of which to be justly proud—a country that will reflect the Christ spirit of liberty in all her institutions, and whose very mountain tops shall echo the angels' song of "Peace on Earth—Good Will among men."



What difference did it make to Christ, whether in the wilderness he did fierce battle with temptation; or sat on the green slope to teach the people and send them home as if God had dropped upon their hearts amid the shades of evening; whether he stood over the corpse, and looking on the dark eyes, said, "Let there be light," and the curtain of the shadow of death drew up; or saw the angel of duty approach himself in the dress of the grave, and on the mournful "Come away," tendered his hand and was meekly led; whether his walk was over strewn flowers, or beneath the cross too heavy to be borne, amid the cries of "Hosanna," or the murderous shout? The difference was all of pain; none was there of conscience, of trust, of power, of love. Let there be a conscious affiliation with God; and as he pervadeth all things, a unity is imparted to life, and a stability to the mind, which put character and will above the reach of circumstances; a current of pure and strong affections, fed by the fount of bliss, pours from hidden and sunlit heights, and winds through the open plains and dark ravines of life, till its murmurs fall into the everlasting deep.—*James Martineau.*

MUSIC.

BY ALMA LEY.

Music is to the soul what good books are to the mind, the satisfying of that inward craving which uplifts us or takes us down into the storehouse of Nature's secrets. Music is the soul's language, and the emotions are the strings that respond and give forth those exquisite tones that cause us to feel for the time being as though we had laid down the gamut of ordinary existence and taken up our abode in a world where only harmony and peace prevail. Surrounded by doubt and the perplexities of human life there is nothing that will take a man away from himself like beautiful, soul-inspiring music. The criminal whose heart has been hardened to the good, the true, and the beautiful in life has been carried back on the wings of memory and has shed the first tears he has known for years upon listening to those emotional songs, "Rock Me to Sleep, Mother," "Home, Sweet Home," and "Where is My Wandering Boy To-night?" He sees himself again a little child at his mother's knee, and the songs that she used to sing are brought back to him, and behold! his soul has revealed itself, his soul that he thought was dead to all finer feelings. All the hard exterior of his sinful soul has melted away beneath the exquisite vibrations of beautiful music.

The true musician may never hope to express fully, completely the music that he produces in the temple of his own soul. It is too fine, too exquisite for material expression. It would transcend the understanding of ordinary minds, for only God and the soul can comprehend the tone, pitch, and timbre of melody, too refined for outward expression. The melody pro-

duced in the soul's spiritual temple becomes, to its creator, emotional feeling, and brings to him such exquisite feelings that he forgets cold, hunger, clouds and shadows. His soul has expanded to such broad dimensions and lofty heights that it seems to him that the world is a musical temple where melodious tones, soul-inspiring melodies and notes of harmony are made to vibrate upon the chords of human existence, and life is one grand and glorious anthem set to the music of an angel's song.

Well may we say that the soul is a harp and the emotions its strings, for the music of different composers vibrates upon *particular* strings.

The music of Wagner is played upon all the strings, but more particularly upon the lighter ones where the chords of fancy are situated—such light and airy things, like the whirr of humming-birds' wings, the flight of butterflies, and pixies' songs. True music has the effect of making us believe for the time being the self-same things that the composer did when he created them. Can anyone who has a responsive soul, listen to the music of Wagner and not believe for the moment in fairies, elves, and gnomes, the witcherie of woodland dells, Valkyrie dances, and the splash of waterfall—so fascinating when expressed in musical tones? Surely, the soul which would not respond to them must be lacking in the finer senses of feeling.

In the music of Chopin we hear the weird chant of November winds and the sad wail of the forest king who bemoans the departure of Summer's glorious pageant. The gayety of Wagner and the sad strains of Chopin, each seem to accentuate the charm of the other and helps us to appreciate life from its various points.

Handel's music is grand, lofty, inspiring. All the religion of the soul is brought forth with the strains of Handel's music.

The grand Hymn of the Universe comes rolling forth in tones so sublime that it would seem sacrilegious to permit the mind to dwell upon light or frivolous thoughts at such a time.

Beethoven's music is a delight. His notes strike a responsive chord and bring forth all the joy, the glory and the beauty of Nature. The soft tones vibrate upon the finer ear of thought and produce the picture of a night in Summer. The golden moon sheds its mellow rays upon the water, and the soft lap of waves is heard, as they break upon the shore. Or again, 'tis a melody of Spring. All the world has suddenly awakened to new life and power, and the patron saint of Spring comes dancing over the hills, transforming bare-boughed tree, homely shrub, and brown earth until they bloom like Aaron's rod in many beautiful and variegated colors. As one writer has said, "Music is a kind of wordless thought, a vibration too subtle for sense appreciation, but capable of instituting another and coarser vibration."

Music is, as it were, the thought essence itself made manifest through sound. Music offers a possible medium for the expression of ideas too subtle for spoken language. A great soul, when it listens to grand music, goes beyond all expression, all thought. It feels with an intensity that has no comparison to any other emotion. The poet whose words are so grand that they touch the souls of those who read them must be conscious, when he creates them, of an inner music that vibrates upon the more delicate senses of his mind, and causes him to produce thoughts that are filled with soul melody. The man does not exist who can produce beautiful thoughts and grand pictures without having music in his soul.



All that man can do, done,
Is all that God can do begun.--

WHAT THE PHILOSOPHERS ARE SAYING.

A COMPENSATORY CHRIST.

Ever the human mind seeks the Mind Divine. Life is a homesickness which is never cured until the soul finds God. All this fret and sorrow of the human life is God-hunger. Although man may not know the cause of his hurt, although his wound may not be able to shape the cry for its healing, yet has the psalmist cried out from the midst of desolation the need of the universal human heart when he said: "My heart and my flesh crieth out after the living God." Ever the human heart seeks to find itself in the Godhead. A face like to man's face must mirror for him the Eternal Love. So, until he learns to find the living Christ within himself he will seek some external, compensatory Christ in legend or in life, even as in "The Open Court" Adolph Roeder claims Parsifal was sought out by the heart's sorrow of the common people who had lost the real, external Christ in the desert of theological speculations.

We all understand that there is a certain law or rather a steadfastness of relationship in physics and in physical things called the "complementary." Certain colors being given in nature and in art, certain other colors called complementary colors are immediately implied. Certain tones in the musical scale being given there is instantly created a tonal or harmonic relationship. Certain fractions being given in mathematics their "reciprocals" are implied. Certain angles being given in geometry there arise certain others complementary and supplemental. This series of fixed relationships transferred to the realm of physical forces, becomes yet more "rigidly relational," if such an apparent contradiction of terms may be used. A positive force involves its negative; a direct force, a lateral, absence of resilience in muscle means compensatory hypertrophy of that muscle, and so on to the end of that chapter—and rather an extensive chapter it is.

This being true in the realm of matter and nature, there is no reason for conceiving of it as being anything but true in the domain of mental and spiritual things. By the side of every impulse there runs a restraint to give it direction; and behind each restraint lies an impulse or there could be no restraint. In the same way beside every deprivation runs a compensation. And this series of activities and passivities runs a gamut, as extensive as that indicated along physical lines. * * *

What, for instance, is the meaning of dialect? Dialect is the method of speech of the man who is deprived of the correcter forms of language. However and for whatever reason deprived he will build himself a language, which will be a dialect. He will construct for himself a language cruder and less beautiful than that which his more favored, more cultured and more learned brother was able to rear into an edifice of etymology, of grammar, and of syntax—a hardy, sturdy, coarse, serviceable thing, called dialect, because the more elaborate thing conceived of culture and born of refinement was too fragile a ware for his clumsier fingers. The lips of the man who handles the pen frame language; the lips of the man who swings the pick, frame dialect. Not only is this true of High German and Low German; the French of Paris and the French of Gascony and the Bretagne; of the Spanish of Madrid and the Castilian (what an odd inversion) of the sailor of the Armada; of the Irish of the Ancient Gael and its Normanesque mockery, the Basque dialect. But it is true as Diez and Cann show, of the "lingua Romana," the Latin "Romany"—the Latin of the common folk who quarried and carried the Stone of the Capitol which differed from the Latin of the man who sat and ruled in the finished Capitol, as differs "Pennsylvania Dutch" from the language of a cultured denizen of Hanover. Side by side with the reality of language attained runs the compensatory language dialect, which those must build for themselves who are deprived of the opportunities of learning.

Exactly so arose within the obscured and chaotic depths of the Race-Mind, in which the image of the real Christ grew daily and yearly more remote and dim, another, a compensatory image, a Parsifal—the Holy Grail—the whole cycle of the Arthurian legends. It was the need of a heroic figure adopted to the semi-barbarism of mediæval days when hair-splitting theologians had deprived the masses of the real figure which pervades the New Testament with wondrous sweetness and persistency, and dangled before their unseeing eyes a theological question mark, a Son born from Eternity, whose relation to the Father of Eternity was either homoousian or homoiousian when the devotee was a Supralapsarian, a transubstantianist, or a solfidian. We know that nothing so thoroughly crows the ignorant masses as a formidable marshaling of long words. Hence, while the theologian of Byzanz hurled Greek anathema at the devoted head of the Latins from behind the battlements of grammar and exegesis-syllogisms, the common peo-

ple strayed afield and built them a crude gospel out of neglected material and thus did Herzeleide give birth to Parsifal. Deep was their sorrow because of the deprivation, and out of their own hearts' sorrow was the heroic figure born, which was to attain Mont Salvat—the Mount of Salvation—to go in quest of the cup. * * * Back of each of the wonderful typical figures of the Parsifal legend shines reality; back of the Temple of the Round Table glows the dim vista of the Temple of Solomon; back of the Klingsor a suspicion of Judas Iscariot; back of Kundry the fatal dualism of man's inner and outer self, his love of God, the woman who is sweet and pure, and his love of self, the woman who is impure. Back of the Garden of Klingsor, two other gardens, the Garden of Eden where man was lost, and the Garden of Gethsemane where he was saved. So back of each of these candidly compensatory shadows lie the reality, the substance of the Wonderbook, readily seen, readily understood and very lovable withal.

And towering into bold relief in the Compensatory Christ-Parsifal, we behold and feel the intense desires of the great mass of the people for a deified man, for a wonderful humanity which shall in some unfathomed and unfathomable way stand very close to Deity. And through the Story of Parsifal weaves and throbs the deep and reverent love of God's untutored children for the God-man, the Deus Homo, Jehovah Jesus.

THE POWER OF THE WILL.

A determined, wise mind can command life because life fashioned the mind and abides in it as an ocean in its gulf. The power of thought, as any other power, may be mishandled, misdirected. Wisdom is the master of electricity, and its deeds of wonder are directed by a knowing hand. In the dynamics of thought there should be no carelessness. By right thinking is the righteousness of a poised soul and a healthy body. Not that she has the final word of wisdom, but for that value which is always in the thoughts of others whether we agree or disagree with them, we may think about what Annie Besant says about the power of will in her book, "A Study in Consciousness."

This power—which has ever been recognized in Occultism as the spiritual Energy in man, one in kind with that which sends forth, supports and calls in the worlds—is now being groped after in the outer world, and is being almost unconsciously used by many as a means of

bringing about results otherwise unattainable. The schools of Christian Science, Mental Science, Mind Cure, etc., are all dependent for their results on the outflowing power of the Will. Diseases yield to that flow of Energy, and not only nervous disorders, as some imagine. Nervous disorders yield the most readily, because the nervous system has been shaped for the expression of spiritual powers on the physical plane. The results are the most rapid where the sympathetic system is first worked upon, for that is the more directly related to the aspect of Will, in the form of Disease, as the cerebro-spinal is more directly related to the aspects of Cognition and of pure Will. The dispersion of tumors, cancers, etc., and the destruction of their causes, the curing of lesions and bone-fractures, imply for the most part considerable knowledge on the part of the healer. I say "for the most part," because it is possible that the Will may be guided from the higher plane even where physical plane knowledge is lacking, in the case of an operator at an advanced stage of evolution. The method of cure, where knowledge is present, would be as follows: the operator would form a mental picture of the affected organ in a state of perfect health, creating that part in mental stuff by the imagination. He would then build into it astral matter, thus densifying the image, and would then use the force of magnetism to densify it further by etheric matter, building the denser materials of gasses, liquids and solids into this mould, utilizing the materials available in the body and supplying from outside any deficiencies. In all this the Will is the guiding energy, and such manifestation of matter is merely a question of knowledge, whether on this or on the higher planes. * * *

The concentration of thought on a centre of the sympathetic system, and, most of all, on the solar plexus, means a serious physical danger, unless the learner be under the physical observation of his teacher, or be able to receive and bring through to the physical brain the instructions that may be given to him on a higher plane. Concentration on the solar plexus is apt to bring on disease of a peculiarly intractable kind. It issues in a profound melancholy, almost impossible to remove, in fits of terrible depression, and sometimes in a form of paralysis. Not along these lines should travel the serious student, intent on the knowledge of the Self. When that knowledge is obtained, the body becomes the instrument on which the Self can play, and all that is needed meanwhile is to purify and refine it, so that it may come into harmony with the higher bodies, and be prepared to vibrate rhythmically with them. The brain will thus be rendered more responsive, and by industrious thinking and the action of meditation—not on the brain, but on lofty ideas—it will be gradually improved. The brain becomes a better organ as it is exercised, and this is on the road of evolution. But to work directly on the sympathetic plexuses is on the road to retrogression. Many a one comes, asking for deliverance from the results of these practices, and one can only sadly answer:

"To undo the mischief will take years." Results may be gained quickly by going backwards, but it is better to face the upward climbing, and then utilize the physical instrument from above, not from below.

There is another matter to be considered in healing diseases by Will—the danger of driving the disease into a higher vehicle, in driving it out of the physical body. Disease is often the final working out of evil that existed previously on the higher planes, and it is then far better to let it thus work out than to forcibly check it, and throw it back into the subtler vehicle. It is the last working out of an evil desire or an evil thought, and in such a case the use of physical means of cure is safer than the use of mental means, for the former cannot cast it back into the higher planes, whereas the latter may do so. Curative mesmerism does not run this danger, belonging as it does to the physical plane; that may be used by anyone whose life, thoughts and desires are pure. But the moment Will forces are poured down into the physical, there is a danger of reaction, and of the driving of the disease back into the subtler vehicles from which it came forth.

If mental curing is done by the purification of thought and desire, and the natural quiet working of the purified thoughts and desires on the physical body, no harm can result; to restore physical harmony by making harmonious the mental and astral vehicles is a true method of mental healing, but it is not as rapid as the Will-cure and is far harder. Purity of mind means health of body; and it is this idea—that where the mind is pure the body should be healthy—that has led many to adopt these mental methods of healing.

THE SERENITY OF MIND.

There is One Mind in the universe as there is one water in the ocean. As the one water may fret and break upon the rocks and shoals of bays and inlets, so the One Mind may break into griefs on the shores of individual minds. A wave broken into spray upon the rocks falls back again into the sea. If it reaches the sea's center, it abides in calm unreached by vexing shores. When the individual mind breaks upon the shoals of time, it falls back again into the ocean of the One Mind, for it cannot be lost. From its origins an eternal voice calls and it follows. When it passes beyond desire, it is lost from all griefs having attained the serenity of the great Peace. This is a Hindu teaching which Manmath C. Mallik sets forth

in what follows, taken from his book, "The 'Problem of Existence.'"

While matter is in this ever-forming, ever-decaying, ever-changing flux, whose variation it is beyond the power of man permanently to control, the mind is of quite a different nature. From the institution to the dissolution of its material garb, it knows no change; it is conscious of its own unchangeableness and indestructibility. It is never idle, although its garb, or the organs of sense and action, may be dormant. Even in the deep sleep it holds communion with its ethereal source, and gets refreshed for the temporal work of life. Its opinions and its impressions may change, its faculties and attributes may vary and grow weaker or stronger with the weakness or strength of its frame; but its own essence it feels to be the same from the moment when it gets its perception into play to the time when it departs altogether. It is the same mind from first to last. This fact has led Sages to conclude that even in its separate and divided form each mind is immortal, that it comes out of the Great Mind like a spark out of a flame, and that it changes from time to time the physical garb, through which it acts, in the same manner as a man changes his clothes.

"The earth and the heavens shall perish, but the Lord remains; they shall wax old as doth a garment: and as a vesture they shall be changed, but the Lord is the same."

"As man casts off old garments and puts on new ones, so does the tenant of the body leave his dilapidated abode and remove to a fresh dwelling place."

The spiritual essence, consisting of the Soul and its instrument—the mind—on renouncing its existing vesture naturally wishes to assume a better one. In worldly life, the entry of man into palaces or other exalted abodes is regulated by his position, attainments, or other qualifications. Human sentries bar his approach when rightful claim is wanting. The sentry which guards the mind's entrance into a better or more desirable body is its own conduct in the garb which it is laying aside, and whose permission or refusal is given according to the balance of virtue or of vice in its account. A mind which has never in word, deed, or thought, put the slightest stain on itself has a free right of entry into any kind of figure it may choose. The choice of frame of other minds is regulated by the amount of stain each may bear.

Mind can only end its chequered career of happiness and misery, gained according to the acts which its freedom and its whims lead it to perform, when it has no balance either of virtue or of sin to its account, when it attains the age of serenity at which all natural forces appear to be merely bounding waves of one eternal ocean, and when it ceases to know itself as separate from the All-pervading Mind.

HAPPINESS THE END OF KNOWLEDGE.

The truth makes free from all the distresses which the limitations of ignorance inflict. In the enlightenment of truth there is joy. The peace of the soul is achieved by wisdom. At the center of each true thing is a gladness. By joy the universe became. The creative heart sings his worlds into their skies. One of the perversions of ignorance is the thought that happiness is somehow unholiness, that sorrows are pleasing to God, that through the gates of grief only is entrance into the favor of God. In his book, "The Science of Peace," Bhagavan Das, in the following words, claims happiness as the end of knowledge.

Indian thought—in all departments of research in which we possess tangible results of it in the shape of Sanskrit and Prakrit works—has seldom lost sight of the fact that the end and aim of knowledge is, directly or indirectly, the alleviation of pain and the promotion of happiness; the end and aim of supreme knowledge being the alleviation of the supreme pain of the fear of annihilation, and the promotion of the supreme pleasure of the assurance of immortality and self-dependence. The dominant motive of that thought, therefore, is ethico-religious. Even works on grammar and mathematics do not forget to state at the outset that they subserve the attainment of mukti, liberation, salvation, in some way or other. * * *

The mainspring of this western knowledge is mainly intellectual, knowledge for the sake of knowledge. * * * That it is a fallacy may be inferred, in passing, even from the one single and simple fact that public common sense and public instinct and public need have declined to rest content with a mere subjective and political admiration of the scientific discoveries recorded and registered in bulky tomes and journals, but have assiduously applied them, and continue to apply them, with an ever-increasing eagerness and demand, to the purposes of daily life, for the amelioration of its pains and the enhancement of its pleasures; and this, with a success in the mechanical arts and appliances of peace and war, conquest and commerce, which makes the western races the rulers of the surface of this earth at the present day.

NATURE THE HEALER.

To pass from the artificialities of conventional life into the fields and forests, letting the spirit of nature blend with our

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To pass from the artificialities of conventional life into the fields and forests, letting the spirit of nature blend with our

spirits, is to experience a quickened life. Not simply that she has lives with which to enchant us, but a life with which to quicken us, a universal life, subtle, real, eternal, the very breath of God. To who hath ears to hear, nature ever speaks in benedictions. Her word of peace is a word of health. If we will abandon ourselves to her and let her enter into and possess us, with colors of life she will repaint us, the soul imaging in a renewed body. In his "Where Dwells the Soul Serene," a nature book of finest quality and moving in the spirit of the New Thought, Stanton Kirkham Davis says this word about nature's retuning the discordant spirit.

He who takes his tonic from the air of mountains and of the sea where it is always on draught laughs at pills and lotions. The drug shop is nature's standing joke. Put a plaster on a weasel and give a gargle to a woodchuck and you shall see its absurdity. They have credulity to spare who think to buy their health at the shops by the ounce or grain. Bottle the air and sell it for a tonic if you would reap untold fortunes. He is a great benefactor who can distill the essence of pure thought, for that is the panacea. Open your mind and heart to the divine currents of life and love that would surge into your being and you will, throw physic—not to the dogs, but into the limbo of superstitions. For health is neither bought nor sold, but is free to healthy minds, as free as air and water and sunshine; and it is in the mortar of the mind with the pestle of thought that we shall compound the elixir of trust, of kindness and cheerfulness.

When our harp of thought is out of tune we have but to go into the woods and pastures, to climb a hill or follow a stream to have Nature give us the key, and in a twinkling we are brought into accord with her sanity and made sensible of the divine harmonies within us. It is a common illustration of the power of suggestion. Our moods, our vexations and discontent are all mild forms of dementia. But nature is eminently sane; she will have none of our moping and complaining, but sends a red squirrel to scold and chatter at us, or a chickadee to express his poise and complacency. And she utters to us such harmonious tinklings and murmurings in the brook flowing under ice, and reveals such charms in tapering icicles glistening cheerily in the sunshine, that we become suddenly ashamed of our weakness, and our lunacy vanishes before the potent spell of example. Nature has tactfully diverted us from our whims and infused her sanity and health into our receptive minds, while up from the river comes the faint and muffled booming of the ice with its assurance of the spring.

WISDOM.

Sometimes we forget that love has its wisdom as heat has its light. An overplus of heat gives tropics; of light, arctics. In equipoise of these is the temperate zone which belts the earth with man's greatest civilization. When love and wisdom approximate an equality of power in a soul, the great man is come. For those whom the emotional dominates here is a helpful word which Horatio W. Dresser says in "Unity."

Wisdom begins with the beginning of self-control, equanimity, verification, and, above all, with the dawning of reason. It begins with insight, and by this term I mean a higher function than what is popularly known as intuition. For insight is possible only when one possesses not merely intuition, but knowledge of laws and principles by which to discern the meaning of things. Wisdom takes account of the actual facts of life, does not shut its eyes to anything. As compared with what usually passes current as optimism and pessimism, it may be defined as veritism, it is bent on knowing the *truth* of things. Wisdom is strong in faith, hope and cheer, despite the facts which would overthrow the faith of the typical optimist. Wisdom quietly observes events and peoples, then as quietly arrives at reasoned conclusions, based on discernment of their profound significance. The wisdom of things is their law, their profoundest affinity and love.

The ideal of Wisdom, then, is illumined reason. And the moral is easily seen. Hold your experiences in solution. Let your intuitions reason. Take your prophets under observation. Permit your emotions to cool. Be no less spontaneous, meanwhile. Give forth your first impressions. Do not quench the spirit. But do not too highly estimate your "wonderful experiences." Do not fall into the delusion which besets the people who make a hobby of spirituality, namely, the notion that they are a little better than other folks, that whatever they happen to utter is so sacred in the first form in which it comes that no one may tamper with it. The scholar who is condemned as merely "intellectual" sets a better example. The master of a branch of learning already knows enough to discern how little he knows. Hence, he is humble, and humility is a large part of wisdom.

THE IMMANENT GOD.

God as the immanent life of his universe is the truth which is awakening springtime in the religious thinking of many. This truth is such a commonplace—as commonplace as the sun in the sky and on the fields quickening them—in the New

Thought and all vital religious and philosophical thinking of to-day, that one marvels that Lyman Abbott's Harvard sermon should be heralded as new, startling and heretical. This shows a continent of uncivilized thinking which the New Thought must enter into and possess. Here below find part of the heretical sermon.

"The conception of God as a first great cause, who, ages ago, set in motion certain secondary causes which control the world, and with which He interferes from time to time as exigency may require, is giving place to a conception of one great, eternal, underlying cause, as truly operative to-day as He was in the days of old. This energy is an intelligent energy. The relations of the physical world are intellectual relations. Science does not create, it discovers them. Science thinks the thoughts of God after Him.

"While science has thus been leading us to see God in physical nature, philosophy has been leading us to see God in all the events of history. The doctrine of evolution, which is not the same as Darwinism, is the doctrine that the world's progress is from a lower to a higher stage, from a simple to a more complex condition. Thus history is no longer the mere record of great events or the history of great lives; it is the philosophical unfolding of a great development, the end and issue of which is the kingdom of God on earth.

"But has this God any relation to the individual, so that we can have some consciousness of Him and some connection with Him? Or is this an invisible curtain between the soul and this power in nature—this righteous director of history? Literature is the interpreter of life, and to literature we turn for an answer to this question. And this answer is given to us by the great poets, and by no one more clearly and beautifully than by Tennyson:

Speak to him, thou, for He hears, and spirit with spirit can meet:

Closer is He than breathing, and nearer than hands or feet.

The notion of a humanized God sitting in the centre of the universe ruling things, is gone, and in the place of this science has brought us back to this: 'We are ever in the presence of the Infinite,' and history has brought us back to this: 'There is a power not ourselves that makes for righteousness,' and literature has brought us back to this: 'Spirit with spirit can meet, closer; is He then breathing, nearer than hands or feet.' Would you think the personality was gone because it was operative before your eyes?

"What we mean by personality is this: the infinite and eternal energy, from which all things proceed, is an energy that thinks; that feels; that proposes and does, and is thinking and feeling and proposing and doing as a conscious life, of which ours is only a poor and broken reflection."

UNDER THE CHIMES.

I.

CLIMBING YET.

All life's from Thee, Thou one great Love
Who art creation's cause;
From Thine own beating heart outleaps
All Thy creation's laws,
As faithful in the sunbeam's mote
As in the sun's great fire,
And in the gnat's frail, beating wing
As in the Christ's desire.

Thou reignest secret in my heart,
My life Thine own Life's gift,
Thou outmost earth-rim of myself,
Thou sky in which must lift
Each blossom climbing into fruit,
Each bird and beast and weed,
What poisons and what nourishes,
The loving and the greed.

This truth I own, my faith it binds;
No flight is from its face.
At times it startles me with fear,
At times is bravery's grace.
How shall I charge Thee with my sin,
And for my truth give praise?
How can I blame myself the nights,
And honor Thee for days?

Shall no line cleave between the right
And all the dreadful wrong?
Shall discord claim to be as sweet
As is the perfect song?
Shall gnat's wing take the place of Christ,
The mote, the sun's great flame,
The bliss of holiness fulfilled
By just the sin's great shame?
Nay! Lord of Life, this cannot be!
Whatever now appears;
From out the puzzling dark I see
A beauteous dawning clears,—
Creation's climbing yet! Thy tasks
Of life are but begun;
They'll justify Thy holiness
When each and all are done.
Altho from gnat the Christ may climb,
Thy heart those ways makes wide;
And what from gnat he differs now,
That he will so abide;
So, while I'm come from sin and shame
To be this holiness,
I still must faithful cleave to it,
Or it can never bless.
So, Life's Dear Lord, Thy holy love
Through all creation shines;
It makes the dusks, the dawning days,
The bird, the mole that mines;
But always climbing into bloom
Of perfectness for all;
Yet woe to him who will not hear
Thine upward voices call!

I'd hear and heed all holy truths
That teach of life's great heights,
Thou giving wings, that I may take
Their heavenward-joying flights.
My being toiling on, its tasks
Of blossom will complete,
Through dark and death will reach the day
Thy sunny smile to greet.



PERFECT AND ETERNAL.

I cannot, O creation's living, loving Master, believe there is any evil in Thy heart or any evil anywhere that can defeat the graces of that heart. I cannot believe that Thine is a shared kingdom, satan or devil dividing it with Thee. Thy perfect heart is perfectly wise, and wisdom is the shining part of Thy heart's motions that move but to bless as they create an infinite universe of infinite lives. I cannot believe that Thy wisdom anywhere is confused by foolishness. I cannot think it weak and defeated in itself, impotent and defeated by any power alien to itself. Whatever appears, within my bounded vision, to be, I am compelled to the faith that perfect Love in perfect Wisdom is master of every tiniest bit of Thy universe, of every tiniest life that lives by graces of that wise, true love.

Thou art greater than anything Thou hast created, and must fill it and compass it about with Thy gentle life that thinketh no evil. Within everything, its truth of being, Thou art to be worshipped as Thou art instructing us that we grow in Thy wisdom—in the grain of sand, in the granite hill, in the tossing waves of the sea, in the cloud-creating heights of vast mountains, in the iron and the gold. What we find all these to be

we know that Thou art, only of infinite perfection, beyond them. Within every heart fashioned of love that the wine of life may flash and gladden there, Thou dwellest, a shekinah of the holiest place, to receive our reverence and to bless us with a new grace of life's increase. When in the joy of life abeat in any heart we find Thee, we know that life is infinite and love eternal, so that no end can be to any one, but only change.

If Thou wert unfaithful in one grain of sand, the lute of Thy universe would have a rift,

"That by and by will make the music mute,
And ever widening slowly silence all."

If Thou wert unkind to one tiniest heart, giving it a purposeless pain, the garments of Thy glory were moth-eaten and a speck of shame upon Thy heart,

"That rotting inward slowly moulders all."

If Thou couldst kindle in anger any little bit at any little being, there was the spark alight in a flammable universe that would waste it in a conflagration of failure. Couldst Thou cherish revenge, the discord would destroy, earths and stars and suns would fly into chaos, Thyself would be destroyed and cease to be.

Construction everywhere awaits upon the motions of this universe. No change is but that within it moves creative wisdom to make a new temple for the indwelling of the everlasting love. So ever it is a hymn of Thy love the flower sings to my eye, a psalm of Thy goodness the bird sings to my ear. That anything is gives daily witness to my heart that there is an everlasting goodness in which all things live and move. I cannot walk abroad and look around me but that this truth is calling to me in a thousand golden tongues. Everywhere Thou are speaking to my deeper thoughtfulness in a mul-

titudinous eloquence that assures me that no evil is, but only good, that what I see of evil is good shaping to its hands a great task, what I see of unkindness is a wiser kindness shaping a happier deed, what I see of death is a holier life making larger ways than my eyes can yet see for the ascent of lives into fulness of life.

I am comforted in the conviction that Thou art creating yet, Thy tasks incomplete, but never failing. I am seeing in Thy workshop, and my foolishness, that judges before it knows, calls what I see confusion, my vision not able to follow the beautiful orderliness that is at work that a great and perfect deed be done. Under the knives the violin is shaping to be justified in the perfect song. Although it is a narrow way into the great glory, it is the only way,—the way is a part of the glory, the pain but the passing shadow of the gladness.

In me Thou art still creating, and the finished work will justify Thy perfect heart. But Thou hast given me the glory of being creator-fellow with Thee in that task of myself. Therefore, I must be diligent and grow wise, and choose only what is beautiful and good and true for my fashioning. I must not confuse my heart calling soil lily and lily soil, although in manifestation the lily is transformed soil. I must not put things out of place, confusing their relations. My eye is for the rock that I may see it, fashion it, loving it into some new glory; but with a splinter of that rock in my eye, there is a disjoining of relationships, and pain cries out against the wrong with a voice we cannot fail to heed, and the evil is overcome.

So, must I wisely work with Thee whose joy is to create, whose greatness is that Thou sharest Thy creative gladness with us who are fashioning under the touch of Thy gracious hand. Ever I must discriminate, finding in the vision of a better that the old best must be forsaken, having done its work,

or else relations be confused, a discord struck and the tune warped of its fair, sweet meanings.

So do I become by the vision of the better, with the shining glory of the best still beyond, following, ever following that greatening vision; and in that following I must ever leave behind me what has served me well, what in its service was good and in itself could never be evil, but working hurt if I attempted to force it out of its place wherein only can it lay a fashioning hand of beauty upon my shaping self; as if the lily attempted to hold soil as soil in all its lilyhood, and shamed itself and made the soil unlovely, wasting the fine uses to which all soils are set.

So thinking, I look out upon Thy universe with a happy heart. My face is alight with joy. My lips leap to the songs of laughter. I am at the peace of deepest content, at the gladness of greatest diligence. Nothing can fail, for a perfect love all perfect wise is thrilling at its everlasting tasks in all, through all. I am not, nor can I be a failure. I am not, nor can I be evil. I am not, nor can I be death. The universe fulfills in me. The stars in their courses are blessing me. The sun is shining for me. God is living for me. I am in him perfect and eternal.

For this, dear Lord, my praise! my fellowship in all the ways of Thy golden tasks wherethrough Thou makest a golden universe.

EDITORIAL DEPARTMENT.

SATIETY.

There is a mood of mind we all have known
On drowsy eve, or dark and low'ring day,
When the tired spirits lose their sprightly tone
And nought can chase the lingering hours away.
Dull on our soul falls Fancy's dazzling ray
And Wisdom holds his steadier torch in vain.
Obscured the painting seems, mistuned the lay,
Nor dare we of our listless load complain
For who for sympathy may ask that cannot tell of pain?—*Scott.*

To the healthy mind the world is so full of varied interests that it would seem impossible to reach a point in life where these interests no longer existed. There are so many things in the world that claim out attention that the average lifetime seems all too short to permit of our entering into, enjoying or understanding their merest beginnings. And yet it is not uncommon to find people who, before they have reached the meridian of life, have exhausted all ability to enjoy and for whom life holds no further sensation. In their mad pursuit of pleasure, gratification or experience, they had satisfied every longing, had glutted up every natural desire, until desire itself became stifled and dead. And there is no physical suffering, no mental yearning however poignant that can equal the dead, numb, unfathomable misery of satiety. Mental longing, by the very strength of its desire, will work out of the darkness and into the light. After physical suffering comes a relief and enjoyment as great as the suffering itself, but to the person sated with every pleasure there is no relief unless indeed he seek it in the things which he had hitherto fled from, forgetfulness of self, duty and love.

A few months ago I met a gentleman who was only a little over forty years of age, and yet he had lived to such an excess that he looked, and I believe felt, quite sixty. The world held nothing for him, he had gratified every sense appetite, had sipped the sweetness of all things in life and had given nothing out; he was a scholar as well as a business man, he had traveled in many countries, had known many phases of life, and yet at the age of forty he had reached a point where everything in life was dull, tasteless and vapid. Everything to him was vanity and vexation of spirit. Nature had given him a splendid constitution, but he had ignored the gift and went recklessly on until at an early age he was suffering the infirmities and aches which should naturally not have come to him until he had doubled that many years, and not even then, if life had been rightly lived. The knowledge he had acquired through study and travel played no real part in his life because of a mind so self-centered that he could think and talk of nothing except himself, the things he ate or drank, the hours he slept, the games he played at his club. His universe revolved about himself. He was the center, and naturally it made him a bit dizzy, as is the case with all self-centered people. If we should analyze a life of this kind we would find that in early youth extreme selfishness must have been allowed to take root, and that nothing short of the gratification of every personal desire would bring any degree of contentment, and that the one thought uppermost in the mind was how to get pleasure and happiness, with never a thought of giving, the result of which plan for securing happiness being unrest and dissatisfaction, because it is impossible for anyone to get happiness in life for any continued length of time without giving happiness. It is not, therefore, the number of years one lives that brings satiety, but it may come at any age to those who, through their failure to give out happiness, shut off the source of supply.

Happiness, real happiness is made up of a continual giving and receiving, and when the giving ceases, so also must the receiving, as it cannot flow through a blocked channel. If we look out on life with colored glasses we cannot see the beauty and the sunshine, but instead, the shadow and gloom which our point of view creates. No matter what our viewpoint is, the fact remains that the sun does shine brightly, that the birds sing joyously, and that life contains, although in a different way, as much joy and happiness for the old as for the young, if the shadow of selfishness be not allowed to come between them and the living light. He who lives for himself must die. Die to everything but himself. Die to the friendship that is offered him. Die to the beauty of the great external world. Die to the very joy of living. And it is not because all these fair conditions do not exist, but because of his failure to partake of them in their proper measure, and to help others to learn how to live.

Dying is a lessening of life, living is an ever increasing life, and an ever increasing life must come through our own helpful efforts to benefit others. This is true of every department of life. It is just as true of the religious life as it is of any other phase—that all true receiving must come through our righteous giving. If we are acquiring knowledge concerning the more advanced things of life solely for our own ends and purposes, it is only a question of time when satiety will come to us, because through the failure to give again the supply will be cut off, and not only this, but the spirit and the desire for that knowledge with which we have been possessed, will also have departed, because the spirit will only live where there is action, and there is or can be no real action where there is not giving out as well as taking in.

To people who are continually longing and wanting something, let me say that there is no quicker way of having these

wants satisfied than by trying to help someone else. We do not need to roam the world up and down in quest of greater knowledge, but we should make the knowledge of which we are possessed—wisdom, and the wise one is always the one who seeks to benefit the lives of others through what he himself knows.

Let us remember, then, first of all, that satiety comes to everyone, soon or late, who shuts off the source of supply, and that the source of supply can only be kept open through aiding and giving. By this process life itself is continually enlarging and becoming more abundant. Everything in life that has a purely selfish and personal purpose must end in satiety. Every purpose conscientiously wrought out for the universal good must bring a greater joy into the life. Life only becomes large and full of meaning when we lose the thought of the self. When we are living and working with the thought of the world's good at heart, the self is best cared for. When our bodies are hale and well, we take the least thought of them, so, when the mind is thoroughly poised in the welfare of others, the self is best preserved and cared for.

Nature demands of us that we should keep ourselves thoroughly balanced, that we should refrain from all excess, because an excess in any direction is always followed by a reaction. The inevitable effect of excessive pleasure is excessive pain, or the effort of nature to bring about the equilibrium of life.

Let us remember that everything in life is good, that it is the over use, or excess that brings the distress. We need temperance in all things. There are many things in life that we enjoy and take pleasure in, but a time comes when, through the excess of use, all the enjoyment goes out. This applies to the intellectual plane quite as much as to the physical. People sometimes take up certain lines of reading, giving so much attention to it that they neglect other things which are necessary to keep

life properly poised, which is sure to result in mental indigestion, and also the loss of the continued enjoyment which might have ensued if the reading had been taken in a more temperate way.

This is often true concerning the religious side of life. How often it has been noted that, after a revival has subsided, the people who have taken the most active part, have, after a comparatively short time, lost interest in the continued religious effort.

In order, therefore, to avoid satiety, let us use moderation in all things. It is a very great question whether one does not accomplish more in life through a sustained moderate effort than can be accomplished in a great effort which leaves one depleted afterwards. It is true, there are supreme moments in life when great efforts should be made, but they do not concern the every-day life. They are exceptional, and the one who leads a temperate life will be better able to cope with great emergencies than the one who is always doing things in an excessive way.

As we grow older in years, life's shadows should not gather thickly about us, but rather should it be like the sun's going down beyond the horizon, where the after-glow deepens into twilight, and the stars come out, casting their silvery radiance on the earth below, and the night passes into the morning of a still more beautiful day.

CHARLES BRODIE PATTERSON.

THINKING LIFE.

Life, the Life that glows at the center of all, the Life that creates and re-creates, is not an aimless emotion, not a fleeting, uncertain feeling, not a blind force working without wisdom. Life has its wisdom as the heat in the sun has its light. By wisdom it works out its graces. Life thinks and by thought lives itself forth in everything that rhymes in tune with its infinite harmonies.

There could not be music without thought. Thought makes the instrument whether the shepherd's pipe or the cathedral organ, whether the rude lute of a savage or the perfect violin. It is by thought that the master listens out of universal life his sonatas, his anthems, shaping them for the eyes of others in the notes of music. It is by thought that the organ "sends its angels out," that the violin, Penelope-like, weaves its webs of enchantment, passioning the wandering Ulysses' return. There is no music without intelligence. There is no great music without great thought. While music of all things may seem but an emotion, appealing only to the emotions, it becomes by the grace of wisdom in the souls of the musician and in the souls of those who are stirred by his music.

Life may seem but an emotion. Realized by feeling, expressed by feeling, it is yet by the very orderings of wise thought that it becomes in all these manifestations by which it beautifies the world. Because life thinks it lives in the rose. The rose could not become and continue in these endless generations of itself, unless wisdom made the way for life to show its beauty in that dear orderliness which has won the love of the centuries. The rose is a thought-form of life. Thought is purposeful. It works by the laws of its own being. It is ever

orderly, ever wise. By what path came the wild rose into that glorification called the American Beauty? By the paths of man's thought. He thought in harmony with life. Life thought in harmony with him. The wisdom of this blended thinking shows there upon my lady's bosom.

As true as of the life which lives itself forth in the rose is it of the life that lives itself forth in the man. A man in the outermost of his body, in the totality of his being, is a thought-form in which life manifests. Life by thought built the house that it might dwell in the midst of the human years. The wonders of the human frame, the awe of psalmist and scientist alike, are just the wonders of thought, the marvels of thinking life.

The whole of man must think, because in every part and particle of his body life abides. If you call it brain after its instrument, then the brain of man is coextensive with the body of man. Each organ has its brain side through which universal thinking life can enter to create or re-create. Indeed, it is perpetual creation. In life there is no past, no ashes. It is a present flame. Life is a continuous act. Life ever conjugates in the present tense. Its speech is ever a living speech. It is. It thinks.

Mental healing, then, is inevitable. All healing is mental, for all healing is of life. What any healer does is simply to help life manifest, to remove the obstructions that the imprisoned splendor may break forth into its perfect flame. The sun by shining makes the light. Something gets between us and the sun. Interference is shadow. Life by living makes its light. Something gets between us and it. That interference we call disease. Make a free way for the sun, and no shadow is or can be. Make a free way for life, and no disease is or can be. The sun cannot be put out. If we are in shadow it is not because of the sun's failure, dimming out of the sky.

quenched. There is an eternal abundance of light. Life is more abundant than sunshine. It is the eternity of the universe. If we are in sickness, it is not because that life is ceasing to be, not because its beautiful flame is passing in the death of the universe. It is simply that an interference has befallen which keeps life from its full manifestation in us. Remove the obstruction, and life is at its full. The unreality of sickness passes before the reality of life.

By wise thinking man removes what interferes with life, and life, then, has her perfect work. These interferences have been thought to be material. Hence, doctors with their drugs, surgeons with their knives. And now a more vital thing, the metaphysician with his thoughts. And what is better still, the sick man thinking so wisely, so vitally, that his own thoughts heal him because he thinks in harmony with life and life thinks in harmony with him. To think into health is simply to think with life. Life's thought will blend with yours and the chord of health will sound.

In thinking creatively the imagination is to the fore. It is always the pioneer, finding for the thoughts new continents to possess with civilizations. The wild rose became the American Beauty because someone imagined a finer rose than the one which cradled the wild bee by the brookside. Imagining that finer rose, he thought out a way by which that finer rose became. What can be done for roses can be done for men. By wise coöperation with the life that is thinking man a finer man can be brought out of the thinkings of life. But first, this finer man must be imagined. Then out of the less perfect man that is coöperating with the life forces the finer man can be created. The baby, in answering George McDonald's question as to how it came, answered "God thought about me and I grew." Think about the finer man, the perfect man, think constantly about him, earnestly about him, and he will

grow. Out of life he will come because life is bountiful enough to create him and have infinite numbers of him left over in her heart.

Think still of the transforming wild rose. The gardener co-operates with it from the outside. By a changed environment life is helped to transfigure in it. By external coöperation life's ways are made wide that its beauty may appear in enhanced charm. In order to be the healthy man outside co-operation is helpful. By healthful environment the ways of life may be made wide for its transfiguration in a body of health. Sanitation will help make wide those ways. Cleanliness of house and cleanliness of body are part of the godliness of a perfect man. Wisdom in eating is as essential to a fine body as wisdom in feeding a loom is essential to a fine web. Wisdom in exercise is essential, as only by expression can life fulfil itself in the outermost. Beauty expressed becomes a rose. Unexpressed, we must await the opening of spiritual vision to behold it. By use, things perfect themselves. Cease using the hand and it loses its skill. Life cannot express beauty through it. Cease using the brain and its cells palsy, and through it life can no more think beautiful thoughts. By use the brain increases its power and life can express itself in great literature, in great art. Let all the cells of the brain be active and there comes to pass that poise of thought in which foolishness and weakness, and crime cease, as discord is no more when the perfect anthem possesses the organ. By use the hand makes it possible for the inmost melodies of life to enchant through the fingers of Ysaye. Perfect the eye by the wise use and we will see true, the beauties of truth, an endless deluge; and the ear, and tones of love will sing for us in every wind; and every part of a body which is the word of divine wisdom made flesh, and health will be native to us as waves to the hurrying waters. Let every cell of the lungs be used in fellow-

shipping the air, in oxidizing the blood, and life will be within us a song of delight. But in using oneself, vividly should be held in mind the perfection desired. Over the arm which is sought to be strengthened by use should be held in vivid thought an image of the perfect arm desired. If it is the hand that would be trained in an artist's skill, over every action of that hand should be held a vivid thought of the perfect hand achieving perfect art. Without this the perfect skill will not come. Whatever is done by any external coöperation or use, the best results cannot be attained without holding as the soul of the deed a vivid imagination of the perfect attainment desired. The creative thought, all-powerful, must be in every action which seeks the perfection of being. So, only can a teacher achieve the noblest results. He is the successful teacher who does not let himself drop to the level of adverse conditions, thinking that only moderate progress can be made with the dull pupil, but who holds the idea of the perfect man in vivid imagination over the child, knowing that, because he can imagine the ideal, this child can become it,—as certain of the highest results as the gardener is certain of a perfect flower when at work to transform a wayside weed. Into all that we do for health must enter the vivid mental picture of the perfect to which we aspire. By wise thought life comes into its perfect manifestation. Holding always the vivid image of yourself in perfect health, refusing to make any concession to the imperfect, you are in thinking fellowship with life itself and will become possessed of her full power, of her perfect beauty. Let the imperfect, whether it is a thought of sickness in the body or of mental inadequacy, possess you, and you are out of tune with life's harmonies and cannot sing the song of perfect health. By ignoring the imperfection in a passioning image of the perfect, life comes to our rescue. Its fires kindle in the darkness and the darkness is not.

A great infidel complained that God did not make health contagious instead of sickness. But health is contagious. The healthy man is an invigoration. He is as much a tonic as pure air is. He is as much a cheering vitality as sunshine is. If he understands the law by which to think health for another, the health is catching, whether it is physical, mental or spiritual health. Mental healing is on the principle of contagion. The sick catch the healthful thought of the healer and respond to it as a garden to sunshine giving the answer of quickened flowers.

Life manifesting through thought is helped by thought. Thinking health for the sick through me, it is helped get its lost hold upon another and retune the discordant instrument.

We are so accustomed to get help from outside ourselves that we still need teacher and physician, must have the objective world. All beauty is within us, but in so many of us it does not awaken except as we look upon the sky or the sea or the great painting, except as we hear the great musician or orator, except as we read the great book, except as we become acquainted with the noble life some other lives. Often it is that we have thought a truth, but so unaccustomed are we to gather our power from within that it is hazy and dim and weak. Then some teacher utters it, some book says it, and lo, it clears and endows us with its power. So we may know that we have a right to perfect health, that fulness of life is our legal kingdom, but the mist obscures the knowledge and we are not certain of it until someone else comes, and by his thought clears our sky and makes us know and claim our right, which before an earnest, persistent claim is never denied. The life that radiates health, that with constant persistence thinks it can help the sick into a realization of health as their normal right, as their substantial and eternal reality, is a contagious life infecting those about it with the health it rejoices in and thinks.

If you cannot think health for yourself, get someone to think health for you until you come again into your own. If, through the electric currents that gird our earth, another continent, without the aid of wires, can be signalled, why cannot my life signal to your life and call you into your kingship without the wire of a word across which to call? Why cannot I share my abundant life with you until you come into the realization of that endless supply from which mine comes? If you cannot image yourself the perfection you are by right, another may hold over you that image until it enters into your conscious thought bringing you again into tune with the perfect life in which can be no sickness nor anything of evil.

By thought life fashions you and dwells within you. By thought the house may be rebuilded and joy sit with you again as the fires burn upon the hearth with olden splendor.

JOHN MILTON SCOTT.

REVIEWS OF BOOKS.

THE DEMONISM OF THE AGES, SPIRIT OBSESSIONS SO COMMON IN SPIRITISM, ORIENTAL AND OCCIDENTAL OCCULTISM. By J. M. Peebles, M.D., A.M. The Peebles Medical Institute, Battle Creek, Mich.

This book has stirred up a great discussion among spiritualists—a discussion which cannot help but do good, increasing that wise discrimination necessary to all students of occultism, a discrimination which will overthrow that foolishness which at once deifies and worships as authority what transcends the ordinary experience. No power exists which does not have its danger side. Intelligence masters electricity; ignorance is destroyed by it. What is true in the electrical world must be true in the psychic world. But through dangers have come the discoveries by which is the progress of the race. To refuse intelligence because there are dangers accompanying is one with the foolishness which accepts what lies beyond the ordinary as a divine revelation commanding the allegiance of the soul. Dr. Peebles holds the central wisdom by which is sane progress, to enlighten ignorance that dangers may be avoided and safeties accepted for the greatening of the soul by intelligence.

His word comes with a great authority because he has been through all his mature life into his years of the hoary head an earnest, devoted, enthusiastic spiritualist, ready at all times and in all presences to give a reason for the hope that is in him. He is also world-travelled and has large acquaintance with the psychic phenomena of all races and climes. A central value of his book might be said to be a contention for the

integrity of a free soul, undominated by any other personality, unmastered by anything but the truth which always makes free.

The book is written with the earnestness and passion of the preacher proclaiming righteousness, and should be read by every person who in any manner is dealing with the psychic sphere. It is a book which will have an increasing usefulness through the years.

THE PROBLEM OF EXISTENCE, ITS MYSTERY, STRUGGLE AND COMFORT IN THE LIGHT OF ARYAN WISDOM. By Manmath C. Mallik of the Middle Temple, Barrister-at-Law. London, Paternoster Square. T. Fisher Unwin.

This is a book which touches upon almost the entire range of life and conduct. Written in the light of the Aryan wisdom, it is yet written by one who seems to be familiar with our Saxon life and philosophy. It is written in straightforward English, the meanings always plain, beautifully free from the technicalities which so often mar the books which interpret Aryan philosophy. It seems to sound the entire gamut of human lives with a helpful wisdom, but anyone seeking the occult in its pages will be disappointed in the book. It is more a series of ethical essays, such as Felix Adler might write if he looked upon the world of man from the Aryan point of view. The feet of the author keep to the earth, his head is not lifting among the stars. He does not speculate. He does not soar. He does not have the lyrical quality. He has not the heaviness and obscurity of some philosophers. He is simply a friend walking the common fields of life with you, and saying unto what best uses its furrows may be turned. It is a walk that will yield to the quiet eye a harvest worth the gathering.

A STUDY IN CONSCIOUSNESS; A Contribution to the Study of Psychology. By Annie Besant, John Lane, New York.

Mrs. Besant is always the theosophist expounding the theories of that philosophy; but always she is instructive, interesting, helpful. Her sincerity is evident as the granite upon which your hand rests. Her earnestness is like a rushing stream. Her poise like a calm lake. Her modesty is like the violet. She does not announce herself as the sole and only discoverer of truth. Beginning with the theosophical theory of origins she traces consciousness from the monad to the man, until man has made himself at unity with the One Consciousness and found peace. Working out a cosmic theory, she can not but be Catholic, which theosophy is, in spite of what seems like dogmatism in the positiveness with which its theories are stated, as though they are not theory but knowledge from which there is no more appeal than from a fact.

This book is more than a valuable contribution to theosophical literature. It is as its sub-title says, "a contribution to the Science of Psychology," without which the psychological student's equipment lacks completeness.

THE THREE-FOLD PATH TO PEACE, written down by Xena and dedicated to disciples. The Grafton Press, New York.

The origin of this little book of sixty pages was among a group meeting together for the study of spiritual laws, one of whom had been trained to listen to the inner voice. These chapters are what the voice said. Its name does not clearly appear in its matter, by the three-fold path meaning, probably, Love of self for self-attainment, demanding a moral life, the life of training; love of others for self-government, demanding a spiritual life, the life of sacrifice; love of God for union with

its like, demanding a life of aspiration, in which the finest vibrations shall respond to and lead to the Divine Source; or, duty, renunciation, Love.

For the most part in style these chapters are simple and clear as a mountain brook. Though brief there is no sacrifice of clear meanings. The teachings lie in the general compass of that thinking which has come to be known as theosophical, but is more direct, less theoretical, and more vital than much of theosophical teaching. For those interested in spiritual thinking and desirous to live the spiritual life entering into peace this little book has a great value.

SPIRITUAL FORESHADOWINGS. Gay & Bird, 22 Bedford St., Strand, London.

This is a little book written by a nameless woman to tell some psychic phenomena which came into her life, unsought, and to give her interpretation of those phenomena. Like Dr. Peebles, but in smaller measure and without using the term, she recognizes the evils of obsession, and also the brighter, safer side of the spiritualistic experience. Neither the experiences nor their interpretation are remarkable to any one who is even a little acquainted with the psychic field of investigation. The book, however, is written with a simple sincerity which is not without its charm.

WORKS BY

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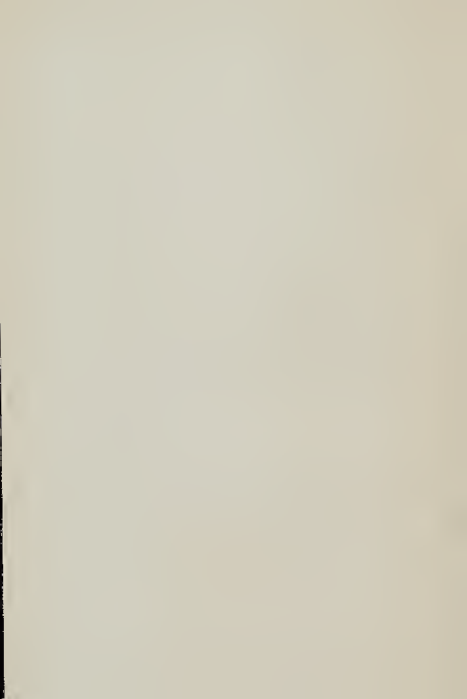
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(2) O SON OF SPIRIT!

The first counsel is: Possess a good, a pure, an enlightened heart, that thou mayest possess a Kingdom eternal, immortal, ancient, and without end.

(3) O SON OF SPIRIT!

Justice is loved above all. Neglect it not, if thou desirest Me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this—how thou oughtest to be. Justice is of My Bounty to thee and of My Providence over thee; therefore, keep it ever before thy sight.

(4) O SON OF MAN!

In My Ancient Entity and in My Eternal Being, was I hidden. I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty.

(5) O SON OF MAN!

I loved thy creation, therefore I created thee. Wherefore love Me, that I may acknowledge thee and in the Spirit of Life confirm thee.

(6) O SON OF EXISTENCE!

Love Me, that I may love thee.
If thou lovest Me not, My Love can
never reach thee. Know this, O Servant!

(7) O SON OF EXISTENCE!

Thy paradise is My Love; thy
heaven is My Nearness: Therefore
enter thou and tarry not. This was
ordained for thee from Our Supreme
Kingdom and Exalted Majesty.

(8) O SON OF HUMANITY!

If thou lovest Me, turn away
from thyself; if My Will thou seekest,
regard not thine own, that thou mayest
die in Me, and I live in thee.

(9) O SON OF SPIRIT!

No peace is ordained for thee
save by departing from thyself and
coming to Me. Verily, thy glory should
be in My Name, not in thy name; thy
trust upon My Countenance, not upon
thine own; for I will to be loved above
all that is.

(10) O SON OF EXISTENCE!

My Love is My Fortress. Who enters therein is rescued and safe; whoever turns away from it is led astray and perishes.

(11) O SON OF PERCEPTION! (*Beyan*)

My Fort thou art: Enter thou in that thou mayest be safe. My Love is in thee: Seek, and thou wilt find Me near.

(12) O SON OF EXISTENCE!

My lamp thou art, and My Light is in thee: Therefore be illumined by it, and seek no one but Me, for I have created thee rich and upon thee have I showered abundant grace.

(13) O SON OF EXISTENCE!

By the Hands of Power I have made thee, and by the Fingers of Strength have I created thee. I have placed in thee the essence of My Light: Therefore depend upon it, and upon nothing else, for My Action is perfect and My Command has effect. Doubt this not, and have no uncertainty therein.

(14) O SON OF SPIRIT!

I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme.

(15) O SON OF MAN!

Thou art My Possession, and My Possession shall never be destroyed: Why art thou in fear of thy destruction? Thou art My Light, and My Light shall never become extinct: Why dost thou dread extinction? Thou art My Glory (*Baha*), and My Glory shall not be veiled: Thou art My Garment, and My Garment shall never be outworn. Therefore abide in thy love to Me, that thou mayest find Me in the Highest Horizon.

(16) O SON OF PERCEPTION! (*Beyan*)

Look thou to My Face, and turn from all save Me, for My Authority is eternal and shall never cease, My Kingdom is lasting and shall not be overthrown. If thou seekest another than Me, yea, if thou searchest the universe forevermore, yet shall thy search be vain.

(17) O SON OF LIGHT!

Forget all else save Me, and be comforted by My Spirit. This is from the essence of My Command: therefore direct thyself to it.

(18) O SON OF MAN!

Let thy satisfaction be in Me, rich above all else. Ask for no other helper than Me, for none but Me can ever satisfy thee.

(19) O SON OF SPIRIT!

Ask thou not of Me that which thou desirest not for thyself. Be contented with what We have ordained for thy sake (*face*): This is for thy good, if thou art content with it.

(20) O SON OF THE HIGHEST SIGHT!

I have placed within thee a spirit from Me, that thou mightest be My Lover: Why hast thou forsaken Me and sought to love another?

(21) O SON OF SPIRIT!

My Right to thee is great and cannot be denied. My Mercy for thee is ample and cannot be ignored. My Love in thee exists and cannot be concealed. My Light to thee is manifest and cannot be obscured.

(22) O SON OF HUMANITY!

I have ordained for thee from the Tree of Splendor (*El-Abha*) the holiest fruits: Why hast thou cast them aside and contented thyself with those that are inferior? Return, therefore, to that which is best for thee in the Highest Horizon.

(23) O SON OF SPIRIT!

I created thee sublime, but thou hast degraded thyself: Therefore ascend to that for which thou wast created.

(24) O SON OF THE SUPREME!

I beckon thee to Life, but thou desirest death: Why hast thou neglected My Will and followed thy desire?

(25) O SON OF MAN!

Go not beyond thy limitation, nor claim what is not for thee. Venerate the countenance of thy Lord, the Almighty.

(26) O SON OF SPIRIT!

Boast not of thine own glory over the poor, for I walk before him, and I see thee in thy miserable condition and ever grieve for thee.

(27) O SON OF EXISTENCE!

Why hast thou overlooked thine own faults and art observing defects in My Servants? Whoever does this is condemned by Me.

(28) O SON OF MAN!

Breathe not the sins of any one as long as thou art a sinner. If thou doest contrary to this command thou art not of Me: To this I bear witness.

(29) O SON OF SPIRIT!

Know verily that he who exhorts men to equity and himself does injustice, is not of Me, even though he bear My Name.

(30) O SON OF EXISTENCE.

Attribute not to any soul that which thou desirest not to be attributed to thyself, and do not promise that which thou dost not fulfil. This is My Command to thee: obey it.

(31) O SON OF MAN!

Withold not from My servant in whatsoever he may ask of thee, for his face is My Face, and thou must reverence Me.

(32) O SON OF EXISTENCE!

Examine thy deeds each day, before thou art judged, for death will suddenly overtake thee, and then thy deeds shall judge thee.

(33) O SON OF THE SUPREME!

I made death for thee as glad-tidings: Why art thou in despair at its

approach? I made light for thee a
splendor: Why dost thou hide from it?

(34) O SON OF SPIRIT!

The Gospel of Light I herald to
thee: Rejoice in it. And to the state
of Holiness I call thee: Abide in it,
that thou mayest be in peace for ever
and ever.

(35) O SON OF SPIRIT!

The Holy Spirit heralds comfort
to thee: Why dost thou grieve? The
Spirit of Command confirms thee in the
Cause: Why dost thou remain apart?
The Light of the Face walks before
thee: Why dost thou seek darkness?

(36) O SON OF MAN!

Grieve not save when thou art
far from Us, and rejoice not save when
thou art near and returning to Us.

(37) O SON OF MAN!

Lift up thy heart with delight,
that thou mayest be fitted to meet Me,
and to mirror forth My Beauty.

(38) O SON OF MAN!

Clothe thyself with My Beautiful Garment and forfeit not thy portion from My Living Fountain that thou mayest not thirst forever.

(39) O SON OF EXISTENCE!

Keep My Commands for love of Me, and deny thyself thine own desires if thou wishest My Pleasure.

(40) O SON OF MAN!

Neglect not My Laws if thou lovest My Beauty, and forget not My Counsels if thou art hopeful to attain My Will.

(41) O SON OF MAN!

If thou run through all immensity and speed through the space of heaven, thou shalt find no rest save in obedience to Our Command and in devotion before Our Face.

(42) O SON OF MAN!

Magnify My Command that I may reveal to thee the secrets of Greatness and illumine thee with the Lights of Eternity.

(43) O SON OF MAN!

Be submissive to Me that I may descend to thee, and serve My Cause that thou mayest be victorious in Me.

(44) O SON OF EXISTENCE!

Remember Me in My earth that I may remember thee in My Heaven, thus may our eyes delight therein.

(45) O SON OF THE THRONE!

Thy hearing is My Hearing: hear thou with it. Thy sight is My Sight: see thou with it. Thus mayest thou attest within thyself My Holiness, that I may attest within Myself a place of exaltation for thee.

(46) O SON OF EXISTENCE!

Seek martyrdom in My Path with content in Me, and be thankful for My Decree. Thus mayest thou rest with Me in the pavilion of Glory behind the veils of Might.

(47) O SON OF MAN!

Ponder over thy condition and be thoughtful in action. Dost thou prefer

to die upon thy bed, or to be martyred in My Path upon the dust; to be a manifestation of My Command and an expression of My Light in the Highest Paradise? Discern justly, O My servant.

(48) O SON OF MAN!

By My Beauty! To tinge thy hair with thy blood is greater to Me than the creation of the two realms and the splendor of the Two Lights. Therefore strive therein, O servant.

(49) O SON OF MAN!

For everything there is a sign. The sign of love is patience through My Ordeal and long-suffering for My Sake.

(50) O SON OF MAN!

The sincere lover longs for suffering as the rebel craves forgiveness, and the sinner prays for mercy.

(51) O SON OF MAN!

If calamity befall thee not in My Path, how wilt thou tread in the way of those who are content in My

Will? If affliction overtake thee not in thy longing to meet Me, how canst thou attain the Light of the Love of My Beauty?

(52) O SON OF MAN!

My Calamity is My Providence. In appearance it is fire and vengeance; in reality it is Light and Mercy. Therefore approach it, that thou mayest become an Eternal Light and an Immortal Spirit. This is My Command; know thou it.

(53) O SON OF HUMANITY!

Rejoice not if fortune smile upon thee, and if humility overtake thee—mourn not because of it, for, in their time, they both shall cease and be no more.

(54) O SON OF EXISTENCE!

If thou encounter poverty, grieve not; for, in the Time, the King of riches will descend to thee. Fear not humility, for glory shall be thy portion.

(55) O SON OF EXISTENCE!

If thou lovest the Immortal and Eternal Kingdom, the Ancient and Everlasting Life, then forsake this mortal and vanishing kingdom.

(56) O SON OF EXISTENCE!

Be not engrossed with this world, for with fire We test the gold, and with gold We try the servants.

(57) O SON OF MAN!

Thou desirest gold, and We desire thy separation from it. Thou hast realized therein the riches of thyself, while I realize thy wealth to consist in thy freedom from it. By My Life! This is My Knowledge, while that is thine imagining; how can My Thought agree with thine?

(58) O SON OF MAN!

Distribute My possessions among My poor, that in Heaven thou mayest receive from the boundless treasures of Glory and from the stores of Eternal Bliss. But by My Life! The sacrifice

of the spirit is more glorious, couldst thou see with Mine Eye.

(59) O SON OF HUMANITY!

The temple of being is My Throne. Purge it of everything, that I may descend therein to reign over it.

(60) O SON OF EXISTENCE!

Thy heart is My Home; purify it for My Descent: Thy spirit is My Outlook; prepare it for My Manifestation.

(61) O SON OF MAN!

Put thy hand into My Treasury; then will I lift My Head radiant above thy treasures.

(62) O SON OF MAN!

Ascend to My Heaven that thou mayest drink of the pure Wine which has no likeness—from the Chalice of everlasting Glory.

(63) O SON OF MAN!

Days have passed by thee, and thou hast occupied thyself with thy fanci-

ful imaginations. How long wilt thou thus sleep upon thy bed? Lift up thy head from slumber, for the Sun has climbed to the zenith, that He may illumine thee with Lights of Beauty.

(64) O SON OF MAN!

The Light has shone upon thee from the horizon of the Mount, and the Spirit of Purity has breathed in the Sinai of thy heart. Therefore empty thyself of doubts and fancies; then enter into this Mansion, that thou mayest be prepared for the Eternal Life, and ready to meet Me. Herein there is no death, no trouble nor burden.

(65) O SON OF MAN!

My Eternity is My creation. I have created it for thee; therefore make it the garment of thy temple. My Oneness is My design. I have designed it for thee; therefore clothe thyself with it. Thus thou mayest be a star of My Omnipresence forever.

(66) O SON OF MAN!

My Greatness is My Bounty to thee. My Majesty is My Mercy to

thee, but that which is due to Me none can realize or comprehend: Verily I have treasured it in the stores of My Secrets, in the treasury of My Command—as a favor to My servants and a mercy to My people.

(67) O CHILDREN OF THE INVISIBLE ENTITY!

Ye shall be hindered from My Love, and souls shall be disturbed when I am mentioned, for the mind cannot grasp Me, nor the heart contain Me.

(68) O SON OF BEAUTY!

By My Spirit and by My Providence! By My Mercy and by My Beauty! All that I uttered for thee by the Tongue of Power and wrote with the Pen of Strength, verily, We revealed it according to thy capacity and perception, not according to My State and Reality.

(69) O CHILDREN OF MEN!

Do ye know why We have created ye from one clay? That no one should glorify himself over the other.

Be ye ever mindful of how ye were created. Since We created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being, and by your deeds and actions, the signs of unity and the spirit of oneness. This is My Counsel to ye, O people of Lights! Therefore follow it, that ye may attain the fruits of holiness from the Tree of Might and Power.

(70) O CHILDREN OF THE SPIRIT!

Ye are My treasures, for in ye I have treasured the pearls of My Mysteries and the Gems of My Knowledge. Guard them, lest the unbelievers among My people, the wicked ones among My creatures, should discover them.

(71) O SON OF HIM WHO STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIMSELF!

Know that I have sent unto thee the fragrances of Holiness, have accomplished the Word in thee, have fulfilled

the Bounty through thee, and have willed for thee what I have willed for Myself. Therefore be content in Me and thankful to Me.

(72) O SON OF MAN!

On the tablet of the spirit write all We have uttered to thee, with the ink of Light; and, if thou canst not do this, then make the ink of the essence of thy heart; and, if still thou art unable, then write with the red ink shed in My Path. Verily this is more precious to Me than all else for this radiance shall last forever.

"HIDDEN WORDS"

(From the Persian)

(1) IN THE NAME OF THE MIGHTY SPEAKER!

O ye possessors of intelligence and hearing, the first melody of the Beloved is: O nightingale of Significance, seek no refuge save in the rose-garden of significances! O messenger of the Solomon of Love, dwell not but in the Sheba of the Beloved! O phoenix of Immortality, choose no abode except in the Mount of Faithfulness! This is thy station if thou art soaring to the Placeless on the wings of Life.

(2) O SON OF SPIRIT!

Every bird seeks a nest, and each nightingale desires the beauty of the flower, but the birds of the minds of men which are content with mortal dust, and are far from the eternal Nest; viewing the mire of remoteness and bereft of the flowers of Nearness. Strange,

grievous and pitiable is it that for a single cup they have deprived themselves of the waves of the Supreme Companion and have remained far from the Glorious Horizon.

(3) O FRIEND!

In the garden of the heart plant only flowers of Love, and withdraw not from clinging to the nightingale of love and yearning. Esteem the friendship of the just, but withdraw both mind and hand from the company of the wicked.

(4) O SON OF EQUITY!

What lover seeks to dwell save in the Home of the Beloved? What seeker can repose far from the Desired One? A sincere lover finds life in the presence of the Beloved, and dies in separation. His breast is void of patience, and his heart is beyond endurance. He forsakes a hundred thousand lives, and hastens to the Mount of the Beloved.

(5) O SON OF DUST!

Verily I say the most negligent of the servants is he who disputes and prefers himself to his brother. Say, O brethren! Adorn yourselves with deeds rather than words.

(6) O SONS OF EARTH!

Know the truth that a heart, wherein lingers the least trace of envy, shall never attain unto My Immortal Dominion, nor feel the fragrances of purity from My Holy Kingdom.

(7) O SON OF LOVE!

Only one step separates thee from the plane of nearness and the Exalted Tree of Love. Plant the first foot, and, with the other, step into the Kingdom of Eternity and enter the pavilion of Immortality. Then hearken to what has descended from the Pen of Glory.

(8) O SON OF GLORY!

Be swift in the Way of Holiness, and step into the Heavens of Intimacy. Clear the heart with the burnish of the

Spirit, and betake thyself to the Presence of the Most High.

(9) O FLEETING SHADOW!

Pass by the low degrees of fancy, and soar to the exalted heights of Certainty. Open the eye of Truth that thou mayest behold the Radiant Beauty, and say: "Blessed be God, the Most Excellent of Creators!"

(10) O SON OF DESIRE!

Listen truly: Mortal eye shall never perceive the Everlasting Beauty, and the dead mind delights only in lifeless clay, for like seeks like and has affinity with its own kind.

(11) O SON OF CLAY!

Be blind, that thou mayest behold My Beauty: Be deaf, that thou mayest hear My Sweet Melody and Voice: Be ignorant, that thou mayest enjoy a portion from My Knowledge: Be poor, that thou mayest obtain an everlasting share from the sea of My Eternal Wealth.

Be blind, that is, to all save My Beauty: Be deaf, that is, to all except My Word: Be ignorant, that is, of all but My Knowledge. Thus shalt thou enter My Holy Presence with pure eyes, keen ears and a mind undimmed.

(12) O POSSESSOR OF TWO EYES!

Close one eye, and open the other. Close the one to the world and all that is therein, and open the other to the Holy Beauty of the Beloved.

(13) O MY CHILDREN!

I fear that, without having enjoyed the melody of the Nightingale, ye may return to the region of mortality; and, without seeing the beauty of the Rose, ye may return to the water and clay.

(14) O FRIENDS!

Be not satisfied with the beauty that is mortal, discarding the Eternal Beauty, and attach not thyself to the world of clay.

(15) O SON OF SPIRIT!

The time cometh when the Nightingale of Holiness will be prevented from unfolding the Inner Significances, and all shall be bereft of the Merciful Melody and Divine Call.

(16) O ESSENCE OF NEGLIGENCE!

Alas, that a hundred thousand ideal languages are spoken by One Tongue, and that a hundred thousand hidden meanings are unfolded in One Melody, and there is no ear to hearken, nor any heart to perceive a single letter!

(17) O COMRADES!

The doors of the Placeless are opened, and the City of the Beloved is adorned with the blood of the lovers, but all are bereft of this spiritual City, except a few; and out of this few, have appeared but very few with pure hearts and holy souls.

(18) O PEOPLE OF THE DELECTABLE
PARADISE!

Let the people of Certainty know that a new Garden has appeared near the Rizwan in the Open Court of Holiness, and that all the people of the Heights, and the temples of the Exalted Heaven, are around it. Therefore endeavor to reach that Station, and discover the truths of the mystery of Love from its red tulips, and unveil abundant knowledge of the Oneness from its eternal fruits. Radiant are the eyes of him who has entered therein with trust.

(19) O MY FRIENDS!

Have ye forgotten that true, bright morn when ye were all in My Presence on that blessed plain under the shade of the Tree of Life, planted in the Great Paradise, when I addressed to thee three Holy Words; ye heard them and were overwhelmed!

The Words are these: "O Friends, Prefer not your will to Mine; desire not that which I have not desired for thee; approach Me not with dead minds

stained with desire and hope." If ye purify your breasts, that condition, and the view of that Open Court will appear to you, and my Expiation will become manifest.

(20) *In the eighth of the Lines of Holiness, in the Fifth Tablet of Paradise, He reveals the following:*

O DEAD MEN ON THE BED OF
NEGLIGENCE!

Centuries have passed, and ye have ended your precious lives; yet not a single breath of purity hath ever come from ye to Our Holy Presence. Ye are drowned in the sea of polytheism while talking of Oneness. Ye have loved that which hateth Me, and ye have taken My foe to be your friend. Ye are walking with mirth and pleasure upon My earth, heedless that it detests you, and that the things of the earth are fleeing from you. Should ye open your eyes but a little ye shall know that a hundred thousand griefs are preferable to this pleasure, and ye will consider death to be preferred before this life.

(21) O MOVING DUST!

I am attached to thee, while thou art without hope in Me. The sword of rebellion has severed the tree of thy hope. I am always near unto thee, while in every condition thou art far from Me, I have chosen unceasing honor for thee, while thou hast sought an endless humility for thyself. While there is yet time avail yourself of the opportunity, and return.

(22) O SON OF PASSION!

The people of wisdom and insight struggled for years, and failed to attain the meeting of the Exalted One, hastened all their lives, and did not see the Most Beautiful; while thou hast arrived at home without hastening, and hast attained the goal without search. Yet, after gaining all these degrees and ranks, thou wert so veiled with thyself that thine eyes did not behold the Beauty of the Beloved, and thine hand did not reach to the Hem of the Friend. Therefore marvel at this, O possessors of insight!

(23) O PEOPLE OF THE COUNTRY OF LOVE!

The Eternal Candle is besieged by mortal winds, and the beauty of the Spiritual Servant is shrouded in the darkness of dust. The King of kings of Love is oppressed under the hand of the subjects of tyranny, and the Dove of Holiness is clutched in the talons of owls. All the people of the Pavilion of Glory and of the Supreme Concourse are mourning and wailing, while ye are living at ease upon the earth of negligence, and have counted yourselves of the sincere lovers. Therefore that which ye have assumed is false.

(24) O IGNORANT ONES WHO HAVE A REPUTATION FOR KNOWLEDGE!

Why do ye outwardly claim to be shepherds while inwardly ye have become wolves of My sheep? Your example resembles the star preceding the dawn, which is apparently bright and luminous, but in reality leads the caravans of My City astray, and causes their destruction.

(25) O PERFECT IN APPEARANCE, AND
INWARDLY DEFECTIVE!

Your example is like unto a clear but bitter water, which outwardly appears pure and clear, but, when it falls into the hand of the Divine Assayer, not one drop of it is accepted. Yea, the radiance of the sun is cast upon the dust and upon the mirror, but the difference is great between the earth and the guarding stars; nay, that distance is vast.

(26) O MY FRIEND BY WORD!

Reflect a little! Hast thou ever heard of the beloved and the stranger dwelling in the same heart? Therefore, send away the stranger, so that the Beloved may enter His home.

(27) O SON OF DUST!

All things in the heavens and in the earth have I ordained for thee, except the hearts which I have appointed as a place for the descent of the manifestation of My Beauty and Glory; but thou hast given up My place to another

than Me. Thus, whenever My Holy Manifestation came to His own place, finding there the stranger, homeless He hastened to the sacred precincts of the Beloved. Yet have I concealed this as secret, desiring not thy shame.

(28) O ESSENCE OF PASSION!

Many a morning have I come from the orient of the Placeless unto thy place, and found thee upon the bed of ease, engaged with other than Myself. Then, like Spiritual Lightning, I returned to the clouds of Regal Honor, and, in the retreat of My Nearness, revealed it not to the hosts of Holiness.

(29) O SON OF GENEROSITY!

Thou wert in the deserts of non-being, and, by means of the earth of command, I made thee to appear in the world of possession. I charged all the atoms of dependence and the realities of creation with thy training; so that, before thou didst issue from the womb of thy mother, I ordained for thee two fountains of bright milk. I appointed eyes to guard thee, set thy love in all

hearts, and with pure generosity I reared thee under the shadow of My Mercy, and protected thee with the essence of My Grace. The purpose of all this was to enable thee to arrive to Our Eternal Might and to deserve Our Invisible Favors. But thou, O heedless one, when thou didst reach maturity, neglected all My Bounties, and engaged thyself in thy fancy to such degree that thou didst entirely forget Me, and, leaving the house of the Beloved, went and dwelt in the porch of the enemy.

(30) O SERVANT OF THE WORLD!

At many a dawn has the breeze of My Grace passed through thee, and found thee asleep upon the bed of neglect, and returning back it wept over thy condition.

(31) O SON OF THE EARTH!

If thou desirest Me, desire no other than Me. If thou seekest My Beauty, withdraw thy glance from the people of the world, for My Will and the will of another is like fire and water which

cannot be contained in the same mind and heart.

(32) O MY BROTHER!

Hear My Beautiful Words from My sweet Tongue, and drink the Water of Life from the Fountain of My Lips. That is, sow the seeds of My Innate Wisdom in the pure ground of the heart and water it with conviction; then the hyacinth of My Knowledge and Wisdom shall spring up verdantly in the holy city of the heart.

(33) O STRANGER TO THE FRIEND!

The candle of thy mind is lighted by the hand of My Power; extinguish it not with the contrary winds of desires and passions. The healer of all thy troubles is remembrance of Me; forget it not. Make My Love thy capital, and cherish it as the spirit of thine eye.

(34) O PEOPLE OF MY GARDEN!

I set the plant of your love and friendship in the holy garden of Paradise with the hand of Tenderness and watered it with the showers of Mercy.

The time for its fruitage is at hand; endeavor that it be preserved and be not burned with the fire of desire and lust.

(35) O MY FRIENDS!

Extinguish the lamp of ignorance and kindle the ever-burning torch of guidance in the heart and mind. For in a short while the Assayers of Being shall accept naught but pure virtue in the portico of the Presence of the Adored One, and will receive none but holy deeds.

(36) O SON OF DUST!

The wise men of the people are those who speak not unless they find a listener; as the cup-bearer never offers a cup unless he find one who desires, nor does the lover cry out from the depth of his heart until he attains to the beauty of the beloved. Therefore sow the seeds of knowledge and wisdom in the fertile ground of the mind, and conceal them there until the hyacinth of Divine Wisdom springs up in the heart, and not in the clay.

(37) *In the first line of the Tablet, mentioned before, it is recorded and preserved behind the veil of Divine Protection:*

O MY SERVANT!

Abandon not the Eternal Dominion for a carnal desire, and relinquish not the Kingdom of Paradise for a lust. This is the "River of Life" which flows from the fountain of the Pen of the Merciful. Blessed are they who drink.

(38) O SON OF SPIRIT!

Break the cage, and like unto the bird of love soar in the atmosphere of holiness; leave the self, and rest with heavenly souls upon the sacred Plain of God.

(39) O SON OF ASHES!

Content not thyself with the repose of a single day and lose not the everlasting rest; exchange not the immortal garden of Eternal Joy for the earthly furnace of mortality. Ascend from the dungeon to the beautiful plains of Life, and arise from the cage of the

world to the alluring garden of the Placeless.

(40) O MY SERVANT!

Free thyself from the worldly bond, and escape from the prison of the self. Appreciate the value of the time, for thou shalt never see it again, nor shalt thou find a like opportunity.

(41) O SON OF MY MAID-SERVANT!

Wert thou to see the immortal Kingdom, verily thou wouldst abandon the mortal possessions of earth; yet there is a wisdom in the former being concealed and in the latter being manifest, and this is known only to hearts that are pure.

(42) O MY SERVANT!

Purge the mind from malice and, free from envy, enter the presence of Unity.

(43) O MY FRIENDS!

Walk ye in the path of the good pleasure of the Friend; His good pleasure is ever in His creatures That

is—a friend should not enter the home of his friend without his good pleasure, nor interfere with his possessions, nor prefer his desire to that of his friend, nor seek preference in any condition. Then consider this, O ye people of thought.

(44) O COMPANION OF MY THRONE!

Hear no evil and see no evil; degrade not thyself, neither lament: That is—speak no evil, that thou mayest not hear it; think not the faults of others to be great, that thine own may not seem great; approve not the abasement of any soul, that thine own abasement may not be exposed. Then with stainless mind, holy heart, sanctified breast, and pure thoughts, thou mayest be free during all the days of thy life which are counted less than an instant, and with freedom may return from this mortal body to the paradise of Inner Significances, and abide in the Immortal Kingdom.

(45) ALAS! ALAS! O LOVERS OF PASSION!

With the swiftness of lightning ye have left the Spiritual Beloved, and to

satanic thoughts have ye attached your minds. Ye worship fancy and call it a fact; ye are gazing at a thorn, and call it a flower. Not an unselfish breath have ye breathed, nor hath a breeze of self-denial come from the garden of your hearts. Ye have cast to the winds the merciful counsels of the Beloved, have effaced them from the tablet of your minds, and have become as low animals feasting in the pastures of lust and desire.

(46) O BROTHERS OF THE PATH!

Why are ye heedless of the remembrance of the Beloved, and why are ye far from the Presence of the Friend? The Absolute Beauty is established upon the Throne of Glory, under the Peerless Canopy, while ye are engaged in contention according to your own desire. The fragrances of holiness are wafted, and the breezes of generosity are blowing, but ye have lost the power of scent, and are bereft of them all. Alas for you, and for them who follow in your steps and walk after your ways.

(47) O SONS OF HOPE!

Divest yourselves from the garment of pride, and lay aside the robe of haughtiness.

(48) *In the third of the lines of Holiness, which is contained in the "Ruby Tablet" and recorded with the latent Pen, it is thus written:*

O BROTHERS!

Deal with one another in patience:
Sever your minds from the world:
Boast not thyself when in honor:
And be not ashamed in abasement.

I declare by My Beauty that I have created ye all from the dust, and to dust shall I turn ye again.

(49) O CHILDREN OF DUST!

Let the rich learn the midnight sighing of the poor, lest negligence destroy them and they be deprived of their portion of the tree of wealth. Giving and Generosity are qualities of Mine. Happy is he who adorns himself with My Virtues.

(50) O ESSENCE OF PASSION!

Greed must be abandoned, that thou mayest find content; for the greedy has ever been deprived, while the contented has ever been loved and esteemed.

(51) O SON OF MY MAID-SERVANT!

Let not poverty trouble thee, nor rest assured in wealth. All poverty is succeeded by wealth, and all wealth is followed by poverty. But to be poor in all save God is a great blessing; make it not small, for, in the end, it will make thee rich in God. This condition is hidden in the verse of the Koran: "Ye are poor," but the blessed word, "God only is rich" shall appear, shine forth and illumine, like the true morn, from the horizon of the lover's mind, and shall be established upon the Throne of Wealth.

(52) O CHILDREN OF NEGLIGENCE AND PASSION!

Ye have allowed My enemy to enter My home, and have sent away My friend, since ye have placed the love of

another than Myself in the mind. Harken ye to the utterance of the Friend, and advance to His Paradise. Unreal friends have loved and love one another with regard to their personal interests, but the Real Friend loveth and hath loved ye for the sake of yourselves; Aye, for your special guidance hath He endured countless afflictions. Forsake not such a Friend, and hasten to His Abode. This is the sun of the Word of Truth and Faithfulness, which has dawned from the horizon of the Finger of the Possessor of Names. Open your ears that ye may hear the Word of God, the Protector, the Self-subsisting.

(53) O YE WHO BOAST BECAUSE OF
MORTAL POSSESSIONS!

Know ye that wealth is a strong barrier between the seeker and the Desired One, between the lover and the Beloved. Never shall the rich arrive at the abode of Nearness, nor enter into the city of contentment and resignation, save only a few. Then good is the state

of that wealthy one, whose wealth preventeth him not from the Everlasting Kingdom, and depriveth him not of the Eternal Possessions. Verily, I declare by the Greatest Name that the light of that wealthy one shall illumine the people of Heaven, as the sun shines upon the people of the earth.

(54) O YE WHO ARE WEALTHY ON EARTH!

The poor among ye are My trust. Therefore guard My Trust, and be not wholly occupied with your own ease.

(55) O CHILD OF PASSION!

Purge thyself from the dross of wealth, and, with perfect peace, step into the heavens of poverty; thus shalt thou drink the wine of Immortality from the fountain of death.

(56) O MY SON!

The company of the wicked increaseth sorrow, and the fellowship of the righteous removeth the rust of the mind. He who desires to associate with God, let him associate with His

beloved; and he who desires to hear the Word of God, let him hear the words of His chosen ones.

(57) BEWARE! O SON OF DUST!

Walk not with the wicked and confederate not with him, for the companionship of the wicked changeth the light of Life into the fire of remorse.

(58) O SON OF MY MAID-SERVANT!

If thou seekest the attainment of the Holy Spirit, be a companion of the noble, for the righteous have quaffed from the Chalice of Immortality passed by the hand of the Cup-Bearer of Eternity, and they quicken and illumine the hearts of the dead as doth the true Morn.

(59) O HEEDLESS ONES!

Think not that the mysteries of hearts are concealed; nay, rather know with certainty that they are inscribed in clear type, and are openly manifest in the Presence.

(60) O FRIENDS!

Truly I say—all that ye have concealed in your hearts, is before Us, clear, manifest and open as the day; but the cause of concealment is from Our Generosity and Mercy, not from your merit.

(61) O SON OF MAN!

I have shed a dew from the vast ocean of My Mercy upon the dwellers of the world, and have found none approaching, because all have attached themselves to the impure water of wine, and have left the immortal, delicate Wine of Unity; they have turned from the Chalice of the Immortal Beauty, and have been content with the mortal cup. "Evil is that with which they are contented."

(62) O SON OF DUST!

Close not thine eye to the peerless Wine of the Eternal Beloved, and open not thine eye to the turbid and mortal wine. Take immortal Cups from the hand of the Cup-Bearer of Oneness, and

thou shalt become all consciousness, and hear the invisible Utterance of Reality. Say: O worthless ones: why have ye turned from My Eternal, Holy Wine, to mortal water?

(63) O PEOPLE OF THE EARTH!

Know verily a sudden ordeal is following ye and a great eagle is pursuing ye. Think not that all ye have committed is effaced from before the Sight. I declare by My Beauty that all your deeds are engraved in clear type upon Chrysolite Tablets.

(64) O YE OPPRESSORS ON EARTH!

Withdraw your hands from oppression, for I have vowed to pass not over any one's oppression. This is a Covenant which I have decreed in the Preserved Tablet, and sealed it with the seal of Power.

(65) O REBELLIOUS ONES!

My forbearance hath made thee bold and My patience hath made thee negligent, so that ye fearlessly ride upon

the steeds of the fire of passion in the pathways of destruction. Perchance ye have thought Me heedless, and considered Me to be ignorant.

(66) O EMIGRANTS!

The tongue is especially for the mention of Me; stain it not with slander. If the fire of self overcome ye, be mindful to remember your own faults, and speak not evil of My creatures, because each one of ye is more conscious and better informed of his own self than of My creatures.

(67) O CHILDREN OF IMAGINATION!

Know ye that when the Radiant Morn dawns from the eternal horizon of Holiness, then all the satanic secrets and deeds, which have been committed in the dark night, shall become manifest to the people of the world.

(68) O PLANT OF THE EARTH!

How is it that thou wilt not touch thine own garment with hands soiled with sugar, while, with thy mind soiled with the filth of passion and lust, thou

seekest companionship with Me, and desirest to be directed to the dominions of My Holiness. Alas! Alas! for that which ye have desired!

(69) O SONS OF ADAM!

"The good word" and pure and holy deeds ascend to the glorious Heaven of Oneness. Strive that thy deeds may be cleansed from the dust of hypocrisy and from the turbidness of self and of passion, and thus enter the glorious Presence of Acceptance. For soon the Assayers of Existence, in the portico of the Presence of the Worshipped One, shall accept naught but pure virtue, and shall admit naught except pure deeds. This is the sun of Wisdom and Significances which has dawned from the horizon of the Mouth of the Divine Will. Blessed are they who advance.

(70) O SON OF DELIGHT!

The plain of being is a pleasant plain, if thou dost reach it; the home of Immortality is a goodly home, if thou

wilt step beyond the dominion of mortality; the ecstasy of wine is sweet, if thou drinkest it from the Chalice of Inner Significances passed by the hand of the Divine Servant. Shouldst thou attain to these degrees thou shalt become free from mortality, affliction and error.

(71) O MY FRIENDS!

Remember the Covenant ye entered into with Me upon the Mount of Paran, situated under the blessed Shrine of Teman. I took as witness to that Covenant the Supreme Concourse and the dwellers in the City of Life. Now I find none steadfast in that Covenant. Pride and disobedience have indeed effaced it from the minds to such a degree that not a trace of it has remained, and, although knowing this, I have endured it patiently and have not divulged it.

(72) O MY SERVANT!

Thou art like unto a jeweled sword concealed in a dark sheath, by reason of which its value is unknown to the

jewelers. Then come forth from the sheath of self and desire, that thy jewels may become open and manifest to the people of the world.

(73) O MY FRIEND!

Thou art the sun of the heaven of My Holiness; defile not thyself with the eclipse of the world. Tear asunder the veil of negligence, that thou mayest emerge from behind the veil, be uncovered from the cloud, and array all beings with the robe of Life.

(74) O SONS OF PRIDE!

For a few days' mortal reign ye have rejected My Immortal Dominion, and are arraying yourselves in robes of red and yellow, and boasting because of this. I declare by My Beauty that I will bring ye all together under the unicolored tent of dust, and will efface the colors of all, save those who choose My Color which is pure from all color.

(75) O SONS OF NEGLIGENCE!

Attach not your minds to mortal sovereignty, and rejoice not therein. You are like unto the heedless bird, warbling

with all tranquility upon a branch in the garden, when suddenly the hunter of death brings it down to the dust. Then will there remain no trace of melody, form or color. Therefore be admonished, O servant of desire.

(76) O CHILD OF MY MAID-SERVANT!

Guidance hath ever been by words, but at this time, it is by deeds. That is, all pure deeds must appear from the temple of man, because all are partners in words, but pure and holy deeds belong especially to Our friends. Then strive with your life to be distinguished among all people by deeds: Thus We exhort ye in the holy and radiant Tablet.

(77) O SON OF JUSTICE!

In the eve of beauty, the Temple of Immortality returned to the Sadrat-el-Montaha from the "emerald hill" of Faithfulness, and wept with such a wailing that the Supreme Concourse and the Cherubim wept because of His grief. When He was asked the cause of lamentation and grief, He declared: "I was

waiting, as commanded, upon the hill of Faithfulness, and found not the fragrance of fidelity from the dwellers of the earth. Therefore I returned and declared unto them that many doves of holiness are suffering under the claws of the dogs of the earth."

Thereupon the Divine Houri hastened, unveiled, from the Spiritual Palace, and questioned their names. All were mentioned save one of the names. And when they insisted, the first letter of that name flowed forth from the tongue, whereupon the people of the upper chambers hurried forth from their retreats of honor. When the second letter was mentioned, all dropped down upon the dust. Then came forth from the Retreat of Nearness this Voice: "More than this is not permissible. Verily we were witness to that which they have done and are doing at this time."

(78) O CHILD OF MY MAID-SERVANT!

Drink the wine of Significances from the Tongue of the Merciful, and behold the radiance of the lights of the

Sun of Explanation, without veil or cover, from the Dawning-Place of the Word of God. Spread the seeds of My Immediate Wisdom in the fertile soil of the heart, and water it with the water of certainty: thus shall the hyacinths of My Knowledge and Wisdom spring up verdantly from the holy city.

(79) O SON OF DESIRE!

How long fliest thou in the atmosphere of self? I have granted thee wings that thou mightest soar in the holy atmosphere of realities, and not in the air of satanic fancies. I favored thee with a comb, that thou mightest comb My Black Locks, and not to wound My Throat.

(80) O MY SERVANTS!

Ye are the trees of My garden; ye must bear fresh and beautiful fruits, that ye and others may be profited by them. Therefore it is necessary for ye to engage in arts and business. This is the means of attaining wealth, O ye possessors of intellect. Affairs depend

upon means, and the blessing of God will appear therein and will enrich ye. Fruitless trees have been and will be only fit for fire.

(81) O MY SERVANT!

The lowest of men are those who bear no fruit upon the earth; they are indeed counted as dead. Nay, the dead are preferred in the Presence of God before those who are indolent and negligent.

(82) O MY SERVANT!

The best of people are they who gain by work, and spend for themselves and their kindred in the Love of God, the Lord of the creatures.

(83) The bride of wonderful Significances, who was concealed behind the veils of words, hath appeared through Divine Providence and Heavenly Bounties, like unto the radiance of the Beauty of the Beloved. I testify, O Friends, that the Bounty has become

complete, the Evidence is accomplished,
the Argument manifested, and the Reason
affirmed. Now what will your endeavors
show forth from the degrees of devotion?
Thus are the favors perfected unto ye
and unto all who are in the Heavens
and earths. Praise be unto God, the
Lord of all mankind!

“WORDS OF WISDOM”

(Selections)

The Sun of Truth is the Word of God, upon which depends the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life. All things owe their existence to It. Its manifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example: Its Light, when cast on the mirrors of the wise, gives expression to wisdom; when reflected from the minds of artists it produces manifestations of new and beautiful arts; when it shines through the minds of students it reveals knowledge and unfolds mysteries.

All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his (Spiritual) existence upon the Sun of the Word of

God. All the good names and lofty qualities are of the Word. The Word is the Fire of God, which, glowing in the hearts of people, burns away all things that are not of God. The minds of the lovers are ever afire with this fire. It is the essence of water, which has manifested itself in the form of fire. Outwardly it is the burning fire, while inwardly it is calm light. This is the Water which giveth life to all things.

We beg of God that we may partake of this Life-Giving Water of Heaven and quaff from the Spiritual chalice of rest, and thus be free from all that tends to withhold us from approaching His Love.

Glory be upon the people of Glory!

O Son of Man! Wert thou to observe Mercy thou wouldst not regard thine own interest, but the interest of mankind. Wert thou to observe Justice, choose thou for others what thou chooseth for thyself.

Verily, man is uplifted to the heaven of glory and power through Meekness;

again, through Pride, is he degraded to the lowest station.

O ye discerning ones of the people: Verily the Words which have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of Oneness. Be the cause of comfort and promotion of humanity. This handful of dust, the world, is one home: let it be in unity. Forsake pride, it is a cause of discord. Follow that which tends to harmony.

Consort with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love.

In this day he who seeks the Light of the Sun of Truth must free his mind from the tales of the past, must adorn his head with the crown of severance,

and his temple with the robe of virtue. Then shall he arrive at the ocean of Oneness and enter the presence of Singleness. The heart must become free from the fire of superstitions, that it may receive the light of Assurance, and that it may perceive the Glory of God.

Oneness, in its true significance, means that God alone should be realized as the One Power which animates and dominates all things, which are but manifestations of Its energy.

God, singly and alone, abideth in His Own Place which is Holy above space and time, mention and utterance, sign, description and definition, height and depth.

O my God! O my God! Adorn the heads of Thy chosen ones with the crown of Love, and their temples with the robes of virtue.

The people of Baha must serve the Lord with wisdom, teach others by their

lives and manifest the Light of God in their deeds. The effect of deeds is in truth more powerful than that of words.

The progress of man depends upon faithfulness, wisdom, chastity, intelligence and deeds. He is ever degraded by ignorance, lack of faith, untruth and selfishness. Verily, man is not called man until he be imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement. Blessed is he who is free from the names, seeking the shore of the sea of Purity, and loving the melody of the dove of Virtue.

In this day all must serve God with purity and virtue. The effect of the word spoken by the teacher depends upon his purity of purpose and his severance. Some are content with words, but the truth of words is tested by deeds and dependent upon life. Deeds reveal the station of the man. The words must be according to what has proceeded from the Mouth of the Will of God and is recorded in Tablets.

The source of all good is trust in God, obedience to His Command, and satisfaction in His Will.

The principle of religion is to acknowledge what is revealed by God, and to obey the Laws established in His Book.

The origin of glory is to be content with that which God has provided, and to be satisfied with what He has ordained.

The source of love is to advance to the Beloved and to abandon all else save Him, and to have no hope save His Will.

The principle of faith is to lessen words and to increase deeds. He whose words exceed his acts, know verily, that his non-being is better than his being and death better than his life.

The root of all knowledge is the Knowledge of God: Glory be to Him! And this Knowledge is impossible save through His Manifestation.

The beginning of strength and

bravery is to promote the Word of God and to remain firm in His Love.

The cause of all benefit is to manifest the blessings of God and to be thankful under all conditions.

The source of all these utterances is Justice. It is the freedom of man from superstition, and imitation, that he may discern the Manifestations of God with the eye of Oneness, and to consider all affairs with keen sight.

COMMUNES AND PRAYERS

THE FIRST COMMUNE

O my God! Give me Knowledge, Faith
and Love.

Adorn my head, O God, with the crown
of Thy Providence:

My heart with the light of knowing
Thee:

My tongue with the utterance of Thy
Greatest Name:

And mine ear with listening to Thy
Holy Word:

For Thou art the One whose Action
was, is, and ever shall be glorified, and
whose Commands shall ever be obeyed.

O God! Help me to be just. Lift
me up from the ocean of superstitions
and imaginations, and grant me a
penetrating sight to see and realize from
the surrounding existence Thy Oneness
and Thy Truth.

PRAYER OF AWAKENING

O my God! I arise in Thy shelter,
and it is fitting for him who seeketh Thy

protection to be under the shield of Thy care and in the fortress of Thy defense. O my Lord! Illumine me within by the lights of the dawn of Thy Manifestation, as Thou hast illumined me without by the light of the sunrise of Thy Favor.

MORNING PRAYER

Praise to Thee, O my God! For Thou hast awakened me after my sleep, restored me after my absence, and raised me after my death.

I arose this morning facing the light of the dawn of Thy Manifestation, which shone upon the horizon of the heavens of Thy Power and Majesty, confessing the truth of Thy Word, believing in Thy Book, and holding to Thy Robe.

I beg of Thee—by the power of Thy Will and the completion of Thy Wish—to make what Thou hast revealed to me in my vision a solid foundation for the house of Thy Love in the hearts of Thy chosen ones, and

the best cause for the manifestation of Thy Generosity and Providence.

O my God! Let my destiny, which is written by Thy Greatest Pen, be to attain the blessings of the worlds to come and of the present one.

I hereby bear witness that in Thy Hands are the reins of all things; that Thou changest them according to Thy Will, and that there is no God but Thee, for Thou art the One, the Almighty, the Faithful.

Thou art the One who changes by His Command the dishonored to the highest state of honor, the weak to be strong, the failing to have power, the confused to be in peace, and the doubtful to have strong faith.

There is no God but Thee! Thou art the Precious, the Generous! The heavens of Thy Mercy and the oceans of Thy Bounty are so vast that Thou hast never disappointed those who begged of Thee, nor refused those who willed to come to Thee.

Thou art the Most Powerful, the Almighty!

THE DAILY PRAYER

★

O my God! Strengthen my hands to take Thy Book with such firmness that the hosts of the world shall not prevent them: Then protect them from claiming that which is not their own. Verily Thou art the Powerful, the Mighty!

★ ★

O Lord! I have turned my face unto Thee: Enlighten it with the Lights of Thy Face: Then protect it from turning to any but Thee.

★ ★ ★

God hath testified that there is no God but Him. The Command and the Creation are His. He hath manifested the Dawning-Point of Revelation, and the Speaker of the Mount, through whom the Supreme Horizon shone, the Sadrat-el-Montaha spoke, and the Voice proclaimed between earth and Heaven: "The King hath come! The Kingdom, and Power, and Glory, and Majesty are

to Him, the Lord of mankind, the Ruler of the Throne and of the dust!"

* * * *

Thou art glorified above my praise and that of others: Holy above my mention and that of all in the Heavens and the earth.

* * * * *

O my God! Disappoint him not, who by the fingers of hope held to the train of Thy Mercy and Bounty, O Thou, who art most merciful of the merciful!

* * * * *

I confess Thy Oneness and Singleness and that Thou art God: There is no God but Thee! Thou hast manifested Thy Command, fulfilled Thy Covenant, and opened the gate of Thy Bounty to all who are in the Heavens and upon the earth. Prayer and peace, praise and glory be upon Thy beloved, who were not prevented by the deeds of the people from turning unto Thee, and who offered what they had for the hope of what Thou hast. Verily Thou art the Merciful, the Forgiving!

THE SHORT PRAYER

Which may be used instead of the longer "Daily Prayer." After ablution of hands and face, turn toward the east and say:

I testify, O my God, that Thou hast created me to know Thee and to adore Thee. I testify at this moment that I am powerless and Thou art Powerful; I am weak and Thou art Mighty; I am poor and Thou art Rich. There is no God but Thee, the Protector, the Self-Subsistent!

To-day, O Lord, deliver us from all temptations, tests and evil suggestions of those who have turned their faces from Thee: Then, O Thou Merciful God, confirm us through Thine invisible hosts, and reinforce us through Thy heavenly angels.

O Lord! We are weak, poor, submissive and humble: Strengthen us, enrich us, and uplift us above all earthly conditions. O Thou God! As Thou hast illumined our hearts with the Light

of knowing Thee, make us firm in Thy Blessed Covenant. Verily Thou art the Clement, the Forgiver!

PRAYER WHEN ASSUMING DAILY DUTIES

He is the Exalted and
the Truthful!

I have come to this day, O my God, by Thy Generosity, and I depart from the house, depending upon Thee and delivering my affairs unto Thee.

Send down upon me from the heavens of Thy Mercy a special blessing from Thy Presence: Then bring me back in peace and righteousness, as Thou hast sent me forth.

There is no God but Thee! Thou art the One of Knowledge and Wisdom!

I ask Thee, O Ruler of existence and Beloved of all who are in the world of creation, to assist me in all conditions, that I may advance toward the Goal of Thy Command, and that I may ever show forth Thy Love among Thy creatures: Then grant me, through

Thy Bounty, that which will benefit me in this world and in the world to come. Thou art the Almighty, the Supreme, the Precious, the Powerful!

MORNING AND EVENING PRAYER

He is The Most Glorious!

Glory be unto Thee, O my God! I beg of Thee—by the radiance of Thy Beauty, the Exalted, the Supreme; by the appearance of the might of Thy Dominion between the heaven and earth, and by the Glory of Thy Face whereby the denizens of the cities of Eternity are illumined—to withhold me not from the wonders of the sunrise of Thy Knowledge, and deprive me not from entering the sacred influence of Thy Presence. Verily Thou art powerful in that which Thou willest: Thou art the Mighty, the Powerful!

O my God! I am he who has turned away his face from the faces of all the created beings, and has turned unto the Holy Face of Thy Oneness; who fled from himself and from all else save Thee,

and sought shelter in the shadow of the Tree of Thy Singleness. Therefore, O my God, leave me not to myself, nor to anything which is created between the heavens and the earth.

Then, O my God, usher me into the tents of Thy Nearness and the pavilions of Thy Love: Then unfold to me, O my God, that which is concealed from the sight of Thy servants and that which is veiled from the knowledge of Thy creatures: Grant, O my God, that I may be of those who have entered the fortress of Thy Assistance and who abide in the neighborhood of Thy Mercy. Verily Thou art the doer of whatsoever Thou willest, and ruler over that which Thou desirest.

Protect me, O my God, from my enemies and from all that is not loved by Thy Will: Then send down upon me from the heaven of Thy Generosity that which may sever me from all the creatures and may cause me to reach unto Thyself, the Supreme, in this most pure and brilliant Garment.

PRAYER FOR ILLUMINATION

I ask Thee, O my God—by Thy Power, Might and Dominion, which have encompassed all who are in Thy heaven and earth—to point out to Thy servants Thy straight pathway, that they may acknowledge Thy Oneness and Singleness with a certainty that shall not be clouded by the imaginations of doubters, nor veiled by the conjectures of straying wanderers.

O God, illumine the eyes and the hearts of Thy servants with the light of Thy Knowledge, that they may know of this, the Highest Station and Glorious Horizon, that they may not be withheld by false voices from beholding the effulgence of the light of Thy Oneness, nor prevented from turning unto the horizon of Renunciation.

“THE DAY OF GOD”

Praise be to Thee, O God of Names and Creator of Heaven! Praise be to Thee, for Thou hast made known unto Thy servants Thy Day, wherein the

River of Life streamed forth from the finger of Thy Generosity, and the Fountain of Revelation and Unity became manifest by Thy Manifestation, to all who are in Thy earth and heaven.

O God! This is a Day, the Light of which Thou hast sanctified above the sun and its effulgence. I testify that this Day is illumined by the Light of Thy Face and by the effulgence of the dawning Lights of Thy Manifestation.

O Thou, my God, and the Beloved of my heart! With the name of this Day Thou hast adorned Thy Tablet, which is known only to Thee. Thou hast called it "The Day of God." Nothing is to be seen therein but Thy Supreme Self, and naught is to be remembered save Thy sweetest Name. Wherefore, when He appeared, the foundations of nations trembled, the learned were bewildered and the wise men were confounded, save those who came near unto Thee, took from the hand of Favor the pure wine of Thy Inspiration, and drank in Thy Name, saying: "Praise be unto Thee,

O Desire of the nations! Praise be to Thee, O Beloved of the hearts of the yearning!"

PRAYER OF THANKFULNESS

Praise be to Thee, O my God, for Thou hast made me to hear Thy Voice, to know the Manifestation of Thy Signs and to walk in Thy straight Path. I ask Thee to deprive me not of that which Thou hast ordained unto Thine elect and beloved. All living things testify of Thy Benevolence, Bounty, Beneficence, Mercy and Might, that: "There is no God but Thee, the Precious, the Wise!"

PRAYER FOR STEADFASTNESS

Glory be to Thee, my God and my Beloved! Thy Fire is burning in me, O my Lord, and I feel its glowing in every member of my weak body. Every organ of my temple declares Thy Power and Thy Might, and every member testifies that Thou art powerful over all things. By Thy Strength I feel strong to withstand all trials and all temptations.

Make firm Thy Love in my heart, and then I can bear all the swords of the earth. Verily every hair of my head says, "Were it not for trials in Thy Path I should not have appreciated Thy Love." O my Lord, strengthen me to remain firm, and to uphold the Hands of Thy Cause, to serve Thee among Thy people. Thou art Loving! Thou art Bountifull

SUPPLICATION

Praise be unto Thee, O my God! I pray to Thee—by the fragrance of Thy Mercy and the sunrise of Thy Love—to give to me and to those who sought Thy Glorious Face all that befits Thy Bounty and Abundance. O Lord, I am poor—immerse me in the ocean of Thy wealth; and I am thirsty—grant me the chalice of Thy favor. I ask Thee—by Thyself and by Him whom Thou hast chosen to manifest Thee—to gather Thy servants together under the shelter of Thy Love, to feed them from its fruits, and to teach them Thy melodies. Verily Thou art God, and there is no God but Thee!

SUPPLICATION

In the Name of God! the
Supreme! the High!

I ask Thee--by the sorrow of the hearts of the beloved, and by the tears of the eyes of the lovers--to deprive me not from the fragrances of Thy Godliness in Thy Days, and from the melodies of the Dove of Thy Oneness at the appearance of the Lights of Thy Face.

O Thou, my God! I am poor, wherefore I hold to the robe of Thy Name, the Rich. I am mortal, wherefore I grasp the rope of Thy Name, the Immortal.

I ask Thee, by Thyself, the Supreme, the High--leave me not alone to myself and my desire: Take my hand by the hand of Thy Might, and save me from superstitions and imaginations: Purge me from all that is not approved by Thy Will: Then cause me to direct myself unto Thee, fleeing to Thee and trusting in Thee.

Verily Thou doest whatever Thou wishest by Thy Power, and dost com-

mand what Thou wilt by Thy Might!
Verily, Thou art the Mighty, the
Precious, the Bountiful!

SUPPLICATION

Thou art my God and my Beloved.
Shower upon me from the right-hand of
Thy Mercy and Providence the holy
waves of Thy Goodness, and draw me
from myself and from the world unto the
shore of Thy Presence and Communion.
For thou art powerful to do whatever
Thou wishest, and Thou art ever per-
vading the universe.

SUPPLICATION

O my God! Make Thy Beauty to
be my food and let Thy Presence be my
drink: Let my trust be in Thy Will,
and my deeds according to Thy
Command: Let my service be accept-
able to Thee, and my action a praise to
Thee: Let my help come only from

Thee, and ordain my home to be Thy Mansion, boundless and holy.

Thou art the Precious, the Ever-Present, the Loving.

PRAYER OF REPENTANCE

In the name of the
Most Merciful!

Praise to Thee, O God, my Lord! Every time I try to mention Thee my awful sins and dreadful crimes prevent me, and by them I find myself removed far from Thee and prevented from calling on Thee for help: But my assurance of Thy Generosity and my full trust in Thy Bounty enables me to mention Thee and ask of Thee what Thou hast to give.

O my God! I beg of Thee—by Thy Mercy, which was before all things existing, and to which all those who are in the depths of the seas of Names did bear witness—leave me not to myself, for it always desires to do what is wrong. Keep me in the stronghold of Thy

Shelter and amid the surroundings of Thy Protection.

O my God! I do not want but what was appointed to me by Thy Power; and this is what I have chosen to myself—that Thy Good Destiny and Judgment may confirm me, and that I may be exalted by what Thou hast written and ordained for me.

I beg of Thee, O Thou, Beloved of the hearts of Thy lovers—by the manifestation of Thy Commandments, by the depths of Thine Inspiration, by the heights of Thine Exaltation, and by the stores of Thy Wisdom—forbid me not from visiting Thy Sacred House and Holy Abode. Permit me, O my God, the privilege to drink from the fountain of its holy place, to wander around its courts, and to stand beside its gates: For Thou art He, who is, was and ever shall be, Powerful and Mighty! Nothing can be hidden from Thy Knowledge! Thou art He who has all the Power, the Majesty and the Glory! Praise be to God, the Lord of all the worlds!

SUPPLICATION

O God! I ask Thee—by Thy Supreme Pen and by Thy Name, the Most Holy, the Greatest, the Impregnable, the Most High, the Most Glorious—to forgive me my debts through Thy Grace and Bounty, and to overlook and pardon my tresspasses by Thy Benevolence and Mercy. Then make me steadfast in Thy service and an utterer of Thy Name and praise. Verily, Thou art the Exalted, the Forgiver, the Clement.

SUPPLICATION

Hold Thou my right arm, O God! and dwell continually with me. Guide me to the fountain of Thy Knowledge, and encircle me with Thy Glory. Let mine ears harken unto Thy melodious Tone, and comfort me with Thy Presence. For Thou art the strength of my heart, and the trust of my soul, and I desire no one beside Thee.

COMMUNE OF HEALING

(Repeat Nine Times)

O my God! Thy Name is my healing: Thy Remembrance is my remedy: Thy Love is my companion: Thy Mercy is my need and my aid in the world, and in the Day of Judgment! Verily, Thou art the Knower, the Wise!

COMMUNE OF HEALING

In the Name of God, the Healer,
the Sufficer, the Helper!

Praise be unto Thee, O God! O my God and my Beloved: I ask Thee—in Thy Name through which Thy Mercy anticipated all things, and by the Sun of the Beauty of Thy Hidden Name, which hath shone forth from the horizon of Thy Appearance and by which Thy Grace was perfected upon those who are in earth and in heaven—to shower upon this sick one, from the clouds of Thy Mercy, that which shall purify him from every disease, weakness and trial. Immerse him in the ocean of

Thy Healing, O Thou in whose grasp is the kingdom of destiny and the power of execution.

Verily Thou art the doer of that which Thou wishest and of what Thou wilt. Verily Thou art the Forgiver, the Compassionate!

COMMUNE OF HEALING.

O my God! my God! I beg of Thee—

By the ocean of Thy Healing Power:

By the dawning lights of the Orb of
Thy Generosity:

By Thy Name which enables Thy
servants to perform Thy Orders:

By the executive power of Thy Supreme
Word:

By the might of Thy Greatest Pen:

By Thy Glorious Sun of Righteousness:

And by Thy Mercy which existed
before the creation of the heavens
and the earth—

To shower upon me (*and upon———*)
Thy gifted waters to purify me (*us*)
from every affliction and disease, from
every defect and weakness.

Thou seest, O my God, that the needy one is standing at the door of Thy Bounty, and the waiting one is holding on to the robe of Thy Generosity. I beg of Thee, disappoint him not in what he desires from the sea of Thy Favor and from the shining sun of Thy Providence. For Thou art the Omnipotent. There is no God but Thee! Thou art the Most Powerful and Mighty!

PRAYERS FOR GUIDANCE

Praise be to Thee, O God, my hope, my protection, my home, my glory, my wealth and my poverty. I ask of Thee—through Thy Name which has conquered the earth, and by Thy Power which is manifest in all things—to help those who are ignorant of Thee and who are far from Thy Presence. Thou art, O God, the Answerer of all prayers, the Helper of the poor and the Lover of Thy creatures.

And now, O God, I pray to Thee and ask of Thee to make this servant

one of those who walk only in Thy path and seek only Thy Will. Verily Thou art the Supplier of all necessities, and Mighty in all things.

O my God! O my God! Thou seest me seeking Thy Will and gazing to the horizon of Thy Mercy, praying for Thy Light and looking for Thy Illumination.

I ask of Thee, O Thou Beloved of the hearts and the Hope of the Lovers, to make us pure and without desire, following Thy Command, and leaving our delights to seek Thy Good Pleasure. O God, adorn us with the robe of Thy virtues and illumine us with the light of severance. Assist us, O God, with the hosts of wisdom and utterance, that we may spread Thy Word among Thy people, and establish Thy Command among Thy servants. Thou art He who is powerful in all things, and in Thy Hand is the rule of all affairs.

There is no God but Thee, the Forgiving, the Loving!

O my God! Thy Face is the goal of the lovers: Thy Meeting is the hope of the sincere: Thy Countenance radiates Light: Thy Name is the Spirit of Life: All that proceedeth from Thy Lips is the Water of Life to the thirsty ones in the heavens and in the earths.

I ask Thee---by the griefs laid upon Thee---to send upon me from Thy Heaven Thy blessings, and to purge me with showers from Thy clouds of Mercy.

O Lord, strengthen me to serve Thy beloved and to help those who need Thee. Reveal Thyself to them, and illumine them with Thy Light. Thou hast ever been the Helper of him who sought Thee, and the Giver to him who begged of Thee, and Thou art full of Bounty and Mercy.

Glory is Thine, O my God, and praise is to Thee, O my Lord. I ask Thee---by Thy Name which manifested Thy Power and Thy Strength---to purify the mirrors of the hearts of Thy servants from the dross of doubt and uncertainty,

and to lead the wandering souls to Thy Light, that they may realize Thy Oneness and acknowledge Thy Singleness. O my God! There is no refuge save Thee, and there is no pathway but leadeth to Thy Abode. When Thy people learn of Thee, O God, they will not leave Thy way. Help them to remain constant and faithful while in this journey to Thee, so that they may reach Thy Kingdom and attain Thy Will. Thou art the Almighty, the Merciful!

O my God! O my God! Unite the hearts of Thy servants, and reveal to them Thy Great Purpose. May they follow Thy Commandments and abide in Thy Law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God, leave them not to themselves, but guide their steps by the light of Knowledge, and cheer their hearts by Thy Love. Verily Thou art their Helper and their Lord!

COMMUNE

O my God! Thy Nearness is my hope, and to commune with Thee is my joy: Thy Love is my comfort: Thy Name is my prayer: Thy Presence is my peace: Thy Word is my healing: Thy Mercy is my light: And to serve before Thee is my utmost desire.

O my God! I ask Thee—by Thy Name, which strengthened those who learned of Thee to soar in the atmosphere of Thy Knowledge, and which brought the righteous to Thy Sanctuary—to reveal Thyself to me and to help me to look evermore to Thy Beauty.

O my Lord! This is he who has severed himself from all save Thee, hoping to draw near unto Thee. O Thou, my Beloved! Give unto me Thy sign of assurance to guard me from the doubts of the wandering. Thou art my Helper, the Powerful, the Mighty!

O Thou, by whose Name the sea of joys moveth and the fragrances of happiness waft: I beg of Thee to show

me from the wonders of Thy Favor that which shall brighten my eyes and gladden my heart.

COMMUNES BEFORE SLEEP

He is the Creator of
All the Names!

O my God! my God! How can I choose to sleep, and the eyes of Thy chosen ones are awakened because of Thy Departure: How can I take my rest upon my bed, and the hearts of Thy beloved are aching because Thou hast left them.

O my God! I put my spirit, my soul and myself into the right hand of Thy Power and Safety. I lay my head upon my pillow under the power of Thy Protection, and I lift it up according to Thy Wish and Will. Thou art the Protector, the Watcher, the Almighty and the Powerful!

By Thy Glory, I do not want, sleeping or waking, but what Thou wishest me to be. I am Thy servant.

and in Thy hand: Confirm me to do that which brings the wave of the sweet fragrance of Thy Pleasure. This is my hope, and the hope of every one who is near to Thee.

Praise to Thee, O God of all the worlds!

Thou art He who praises
and is Praised!

O my God, my Lord and my Desire: This, thy servant, desireth to sleep under the shelter of Thy Mercy and to rest under the Dome of Thy Favor, protected by Thy Watchful Presence. O my Lord, I invoke Thee—by Thine Eye which sleepeth not—to protect my sight from looking to aught beside Thee: Then increase its light by witnessing Thy Signs, and by looking to the Horizon of Thy Manifestation.

Thou art He before Whose Manifestation of Might the existence of power is subdued. There is no God but Thee, the Almighty, the Conqueror, the Free One.

APPENDIX

HIDDEN WORDS (*Arabic*)

Verse No. 48 and following.

Wherever mention is made of sacrifice and martyrdom it refers to the living, spiritual sacrifice, and not to self-destruction. BAHÁ'U'LLAH in his writings has strictly forbidden suicide. The expressions concerning martyrdom refer to those who are martyred by others for their faith.

HIDDEN WORDS (*Persian*)

Verse No. 1. "Sheba"—a symbol used to express the home or dwelling place.

Verse No. 18. "Rizwan" means a garden or paradise, and signifies a heavenly condition.

Verse No. 58. "Cup-Bearer of Eternity"—a name for a Manifestation of God, who offers humanity the Cup of Life.

Verse No. 62. "Cup-Bearer of Oneness" signifies that all Prophets and Manifestations of God have taught the Oneness of God and the same Truth.

Verse No. 71. "Mount of Paran" (or Faran, *Arabic*) and "Shrine of Teman." See Deut. 33: 2. and Habbakkuk 3: 3. Teman is the Hebrew word for Time, and is used as a symbol for Eternity.

Verse No. 77. "Sadrat-el-Montaha" (the furthestmost Tree) referred to a tree, planted by the Arabs in ancient times at the end of a road, to serve as a guide. Here it refers to the Manifestations of God on earth.

THE DAILY PRAYER

Forms of use to accompany petitions:

- (1 Star). While washing the hands, say:
 - (2 Stars). While washing the face, say:
 - (3 Stars). Stand, facing the East, and say:
 - (4 Stars). Bowing down, with hands upon the knees, say:
 - (5 Stars). Standing, with hands stretched forward and upward, say:
 - (6 Stars). Sitting down, say:
-

The following questions were asked the Commentator of the Divine Utterances, the Center of the Covenant, ABDUL-BAHA (may my life be His Sacrifice) concerning certain references and statements in the "Hidden Words." He has answered each; they are translated from the Persian and are recorded here, each in its respective order, as the text appears in the "Hidden Words." —*Translator.*

QUESTION I.—No 20. (Hidden Words from the Persian). "In the eighth of the Lines of Holiness, in the Fifth Tablet of Paradise, He reveals the following:"

No. 37. "In the first line of the Tablet mentioned before, it is recorded and preserved behind the Veil of Divine Protection."

No. 48. "In the third of the Lines of Holiness, which is contained in the 'Ruby Tablet,' and recorded with the latent Pen, it is thus written:"

ANSWER I.—These are the Tablets of the Kingdom written by the Supreme Pen in the Preserved Tablet. Such Tablets have not descended from the Realm of the Kingdom to the earthly world; nay, they are preserved and protected in the invisible treasury. If at any time a soul show such Tablets attributing them to God saying that it is the "Ruby Tablet" or the "Fifth Tablet of Paradise," it is without truth.

(Sig.) ABDUL-BAHA.

QUESTION II.—No. 71. "Remember the Covenant ye entered into with me upon the Mount of Paran, situated under the Blessed Shrine of Teman."

ANSWER II.—This is the Covenant and Testament which the Blessed Beauty (BAHA'U'LLAH) established through the Supreme Pen in the Holy Land under the shade of the tree of Anissa, and which was promulgated after the Ascension.
(Sig.) ABDUL-BAHA.

QUESTION III.—No. 77. "O Son of Justice: In the Eve of Beauty, the Temple of Immortality returned to the Sadrat-el Montaha from the emerald hill of faithfulness," etc.

ANSWER III.—This station, the "emerald hill," according to the terminology of the honorable Sheikh of Ahssa and His Holiness the Supreme (BAB) (may my spirit be His sacrifice), is the world of Ghader. This hill is very difficult of passage.
(Sig.) ABDUL-BAHA.

QUESTION IV.—No. 77. "All were mentioned save one of the names, and when they insisted, the first letter of that name flowed forth from the Tongue, whereupon the people of the upper chambers hurried forth from their retreats of honor. When the second letter was mentioned, all dropped down upon the dust. Then came forth from the Retreat of Nearness this voice: 'More than this is not permissible. Verily we were witness to that which they have done and are doing at this time.'"

ANSWER IV.—This great name is the Greatest Name. The Blessed Beauty (BAHA'U'LLAH) is intended. What we have today are the meanings of two of the letters of the Greatest Name. They are: B and H.
(Sig.) ABDUL-BAHA.

QUESTION V.—The capital loss is for him whose days passed away and He did not know himself.

ANSWER V.—The purpose is this, that until man know God he is deprived of knowing himself, for man must first comprehend the Light of the Sun, and through the Light witness himself. Without light nothing is seen.

(Sig.) ABDUL-BAHA.

Translated for the Bahai Publishing Society.

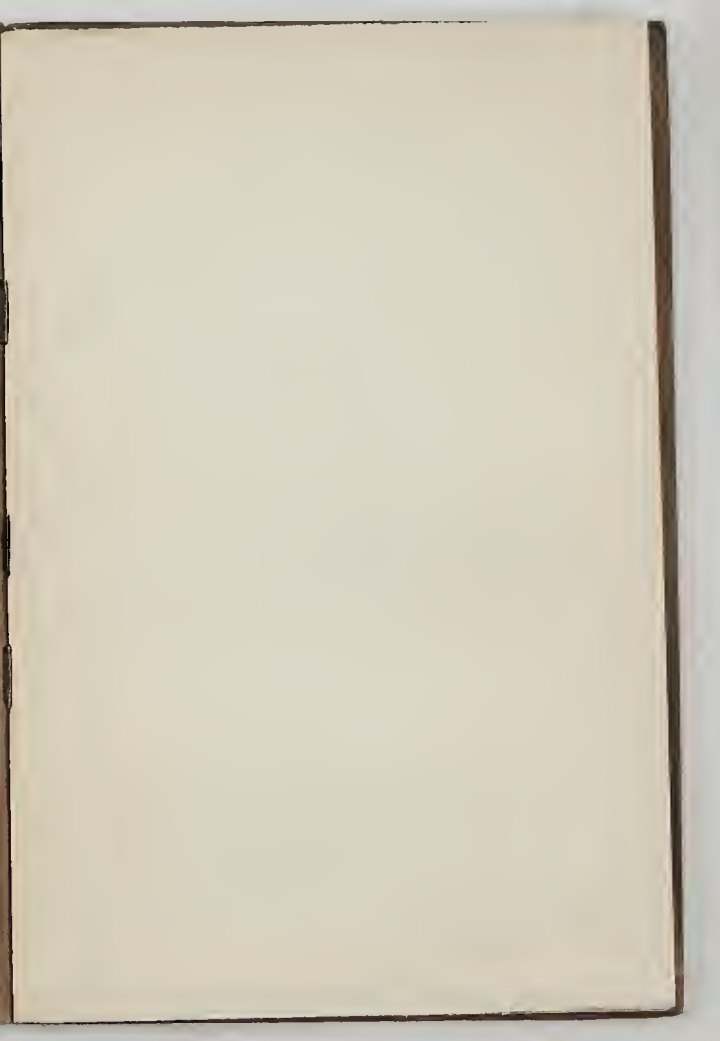
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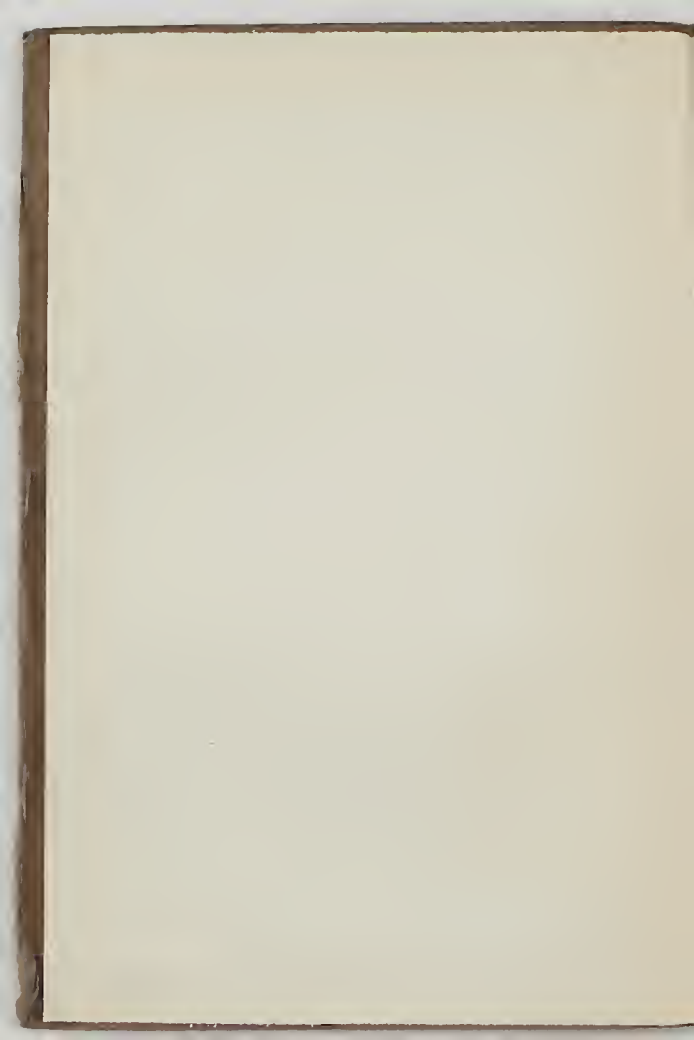
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Unity Through Love







UNITY THROUGH LOVE

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Unity Through Love

9

It is a blessed privilege to stand again at the old post and speak to the beloved of God. It is a still greater and more blessed privilege to voice to the beloved the teachings, principles and life of our Master, Abdul Baha.

My intention this morning is to set out as simply and forcefully as I can, the essential principle of the Bahai Revelation, as we received it from the Master during our late visit. To voice it with the beauty and emphasis with which he gave it and continually gave it, is of course beyond my power; but to set it forth by definition, to show the application of that essential principle in his life and in his earnest appeal to the Bahais of this country—this will be my endeavor—this will be my subject and purpose this morning. May we all become fitted to receive

and manifest the splendors of the spirit of his words, his message and his beauty!

"What went ye out into the wilderness to see?
A reed shaken with the wind?

"But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses.

"But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet."

Through all the Master's words to us in Acca, there was shining one fixed, eternal principle.

As a great composer constructs a symphony in a certain key—in the key of F for instance—commencing his symphony in the key of F, then enlarging and opening his phrases and developing his subject into other keys, but always coming back to the primal key and finishing his melody in it, showing the consistency, the roundness and wholeness of his conception, so our blessed Master revealed to us the spiritual symphony of true Religion, setting forth all his teachings in the eternal, living key of Love, amplifying, enlarging, developing his theme into different subjects, disclosing exquisite nuances and blendings between all subjects, but always coming back to the primal theme, always coming back to the great spiritual motive of the symphony—the Love of God—the motive which controls the universe, the motive around which the universe

is constructed, the great principle of Love in its Divine application of "Unity through Love."

I said in Brooklyn before I went away, that I knew when I arrived in Acca the Master would ask me a certain question. If somebody hearing my words had written them to him in order that he might have knowledge of what I said, he could not have repeated them more accurately. The first thing he asked after the greetings and salutations were over, was "How are the beloved of God in the City of New York? Are they unified? Are they one in love and harmony? Are they enkindled by the fire of the Love of God?" I said to him "There are more signs of unity and love among us in New York than there have ever been in the history of our organization; and this is owing more to the good work of our women than to any other one cause." You should have seen the holy light of happiness and joy upon his face as he heard this answer. His first question was "Are the beloved of God united in love?" and his final benediction when we came away was "I pray God they may continue in unity and love." The whole purpose, substance and essence of his message to you through us is this Divine principle of "Unity through Love."

In the Arabic Tablet of the Hidden Words, from the Utterances of BAHÁ'U'LLAH, we read "O Children of Men! Do ye know why We have created you from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created, for since We created

you all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land; that ye may manifest in your being and by your deeds and actions the signs of Unity and the spirit of Oneness. This is My Counsel to you, O people of Lights. Therefore follow it, that ye may attain the fruits of Holiness from the Tree of Might and Power."

In Cairo, among the glorified men and servants of God, among the Bahais we met there, was one, a Sheikh who had come from the desert country south of the Soudan; a Mohammedan by birth and training; a very beautiful soul, a glorious man to look upon; the very incarnation of all the desert men who have ever lived. The voice of Mohammed was singing in him as he chanted his Koran. He had memorized the Koran, a book about as large as our New Testament, and was able to recite at will any part of it; a Mohammedan by training, now a Bahai, a beautiful man in spirit, a very high man. One day I asked him this question: "What, according to your idea, is the central and essential principle of the Bahai Teaching?" He looked at me with his deep desert eyes and said "This is a very wise question!" Then he answered "To me the central principle of the Bahai Teaching is that God is speaking in this Day through the mouth of His appointed Messenger, purifying the souls of men from superstitions and ignorances."

I will repeat his answer, because I wish to

have it graven upon the heart of every Bahai in this country: "The essential principle of this Teaching is that God is speaking in this Day, through the mouth of His appointed Messenger, purifying the souls of men from superstitions and ignorances." This was the Sheikh's answer to my question; a very great answer, great because it is simple. It takes a high and lofty soul to voice a great truth in a simple way. And this was a simple answer because it was great, for the Truth of God, the Religion of God is always simple and never complex. This was an answer directly to the point of the question. I would have crossed the ocean to receive this answer from Sheikh Hassan as to the essence of our Teaching.

Now if he had asked me this question, I would have answered him in this way: "The essential principle of the Bahai Teaching is the unification of the religious systems of the world." And these two answers are one, if ye are of those who know, because the method by which the religious systems of the world can be unified, and the only way it will ever be accomplished, is to purify the minds and hearts of men from superstitions and ignorances which now becloud them and cause them to differ. It is on account of superstitions and ignorances that we have all this divergence and variance, this division into different religious systems such as Christian, Jewish, Mohammedan, Buddhist and the others.

Therefore unification is only to be attained

by purification from superstitions and ignorance of God, for when men come to see God aright they will come to see Him alike; come to see as God and His Manifestations see; and this is the only Unity, the only possible method of Unity.

All the religious systems, Brahman, Buddhist, Mohammedan, Christian, Zoroastrian, Jewish, await the Coming of a Manifestation who will accomplish this Unity and bring about the Brotherhood of Man. There would be no use for Him to appear if He did not accomplish it. If a Manifestation appeared to the Mohammedans alone, He would only intensify present conditions and not correct them. If He appeared only to the Christians, He would be repudiated by the other six systems and would not fulfill His promised mission of Unification. He must appear to *all* as the Divine Messenger who is to establish Unity; otherwise He is not the Promised One to any. This great promise, I say, is a fixed principle in all the Religions, that a Divine Man shall appear, the Manifestation of the Word in the Flesh shall come and accomplish the Unity of Man with God and man through the Unification of Knowledge.

How does BAHÁ'U'LLAH do this—practically? How does He effect this wonderful miracle? How has He been able in these "latter days" to number with Him as His followers, millions of men and women from all the religious systems of the world? Has such a miracle as this been witnessed in the history of the centuries? How

is it that in fifty years, the Bahais are distributed throughout all the countries of the world and represent the earnest, thoughtful, truth-seeking element of all the religious systems? Is this of man, or of God, this miracle of Unity?

It is easy to see how BAHĀ'U'LLAH accomplishes this blessed result. First, by appearing as the essence, fulfillment and outcome of all the Religions, He embodies and completes their prophecies. Then having appeared to them as the Promised One, He reveals Teachings which purify them from superstitions and ignorances—Teachings which solve the vexed spiritual, philosophical and scientific difficulties in each. He answers their questions of interpretation with a Divine illumination and unlocks mysteries of symbolism which have confused and perplexed minds and souls for centuries. And so it comes to pass that the divergences existing within each system of religious belief are healed, and still more blessed is the result that harmony and reconciliation of each system with the other systems is brought about. This is indeed unification, spiritual unification, the true unification through knowledge. And this is of God not of man; opening the seals of all the Heavenly Books; opening the souls of the Religions by the breath of the Holy Spirit. This is the miracle of His Manifestation.

But still further! After BAHĀ'U'LLAH the Manifestation of God has appeared to all the Religions in such a way that no one who knows

his own Religion or his own Prophet can deny or oppose; after He has breathed upon them the Spirit of Unity through knowledge, we find His Word setting up the true Kingdom of Bahai Belief, setting up the true Will-dom of God "within us" as Christ promised, by a central Bahai requirement, by the essential Bahai Teaching of Unity through Love. That is to say, although we may be unified in belief in Him as the Promised One, and unified in the Knowledge He reveals, yet we are still below the standard of true Bahais unless we are unified in Love for each other.

(This is the Unity our Master pleads for; continuing the benediction of Jesus Christ, "A new commandment I give unto you, that ye love one another, even as I have loved you;" continuing Mohammed's vision of the Kingdom, "Ye shall sit upon thrones, facing each other; your salaam shall be 'Peace'! All grudges shall be taken out of your hearts; ye shall love each other freely." So the Command of God to the Bahais is that we must live together in love, harmony and agreement, not only as a race, nation or community but as a great human family, as humanity, as children of the same God. Unless we do this we are not the true people of EL ABHA, for we cannot receive Him as the promised Manifestation of God and disobey this His central teaching. There is no other principle in the Religion of God than Unity through Love, for God Himself is Unity and Love.

Now the door of Love opens and the Light enters. It has been insistent set forth by the Manifestations of God that only through Love is Life. Go down into the endless and varying processes of life, down into the creative secrets of being and existence and you will find that the outcome of love is life; that there is no life which is not the product of love. This is not our subject today, but life is eternally springing from love. And so the spiritual life, the life which is eternal springs from love, the love of God for humanity; springs from the love of humanity for God and humanity. The Cause of God is humanity. The Cause of God is not material and outer things such as winds, tides, trees, mountains and planets. This is His Creation; all in the grasp of His Power and the flow of His Will. But the Cause of God is Humanity itself, the setting up of a Will that is Divine in a will that is human, the manifestation of Spirit in soul, the turning of a man to God through the power of Love. So God has continually revealed through His Manifestations that His Cause is the development of humanity, and that we must love each other as God loves us in order to attain for ourselves and to assist others in that development. This was the voice of Jesus; all the Manifestations have voiced it; that we must love God and love man; love man because God loves man and plans his development.

Therefore whenever and wherever a Manifestation of God appeared, a Covenant was re-

vealed, a Covenant of God with humanity; and the terms of that Covenant have always been Love and Life, Life through Love. These are the terms of the contract or Covenant between God and man, Life through Love, and this has been revealed in varying degrees by the Manifestations according to the capacity and readiness of the world to receive it.

In the Day of Adam, the Covenant of Life was physical existence, and dominion over the creatures. Through Noah it was preservation of the physical life from destruction; safety in the Ark of Love. Through Abraham came a Covenant of Life as a community and tribal continuance such as we witness in the early history of the Hebrews. Moses established the fourth, a Covenant of Life in which God assured Israel preservation as a nation, government and civilization and under which Covenant Israel rose to its zenith of power. These four were physical Covenants, designed and intended to meet human capacity and conditions. In them the promise of God was Life, and the requirement from man obedience, the first step toward Love.

Then appeared Jesus the Christ with the first Covenant spiritual, for in Him was revealed the promise of Eternal Life through obedience to the laws of the Kingdom of Heaven. After Jesus came Mohammed the Prophet who stood squarely upon the Teachings of Christ, reiterated and repeated them, setting forth Eternal Life through resignation and submission to

the Divine Will which is the Kingdom, the Rule-dom of Heaven, the Will-dom of God.

Then came the Seventh, the full and final Covenant of Life, in the Manifestation of God, BAHÁ'U'LLAH—Eternal Life through putting on and being the Divine Will, Oneness of man with God, the blending of soul and Spirit, the Reality of the Kingdom of Heaven within us, clothing ourselves with the garment of His Knowledge, becoming qualified with His Attributes and Powers; the Covenant spiritual in its completeness, that which Jesus Christ meant when He said He could not reveal it in its fullness for they could not bear it, the Covenant of Eternal Life through Love—that is to say—the Love for God and His creatures now actually manifest within us. For putting on the Love of God is putting on the Life of God. This is the full Message of the Covenant revealed in BAHÁ'U'LLAH, foreshadowed in Jesus who said He would have revealed it but they were not able to receive.

Now therefore let us draw a spiritual conclusion: As the servants of God can only be unified through Love and as Love is the source of Life, Spiritual Unity is the gateway of Life Eternal.

After the departure of the Blessed Perfection, BAHÁ'U'LLAH, the mantle of His Glory and His Knowledge fell upon our Blessed Master, Abdul Baha; upon Abdul Baha, the "Servant of God", whom BAHÁ'U'LLAH appointed and we believe to be the Centre of the Covenant I have just mentioned; Abdul Baha who is now upon

the earth, the Centre, the Expression of this Covenant of Love and Life, the very embodiment and living example of it. In him we witness the station of Oneness with the Divine Will, the God attributes, the Christ love and the Christ life manifest within a human temple; a real and living example, a perfect servant of God. And this supreme servitude is the measure of his perfection. This is our Master, Abdul Baha, arch Servant of the Divine Will, supreme in his lowliness, supreme in his loftiness, the perfect expression of the Covenant revealed in this Dispensation through BAHÁ'U'LLAH, the Manifestation of God.

In him is the Spirit of all the Religions, for all the Religions contain the same Spirit of God, differing in degree of Revelation but not in kind. As systems of belief and interpretation they diverge, but the Spirit of Religion within them all is One. They differ only in the Form or System. In our Master we find therefore the true expression and embodiment of the Universal Spirit of all Religion. In his knowledge we witness the signs of God, in his love for all mankind we recognize the graces of God, all springing from his perfect servitude to God, abnegation of self, and the incorporation of the Will Divine. In him we witness the principles and requirements of all the Covenants God has made with humanity; principles which have been revealed before, revealed by Jesus Christ, revealed by the Buddha, by Zoroaster, Confu-

cius, Mohammed and the various Manifestations, but which have not been applied, lived up to and practically embodied in the various systems. That there have been glorified servants of God in the Dispensations of Jesus, Mohammed, the Buddha and others, it would be folly to deny. That there have not been some who have seen with the eye spiritual the depth of the Message in Christ and the other Manifestations, it would be madness to assert. There have been holy saints of God, men and women of olden times and in these days who have penetrated with spiritual vision the fulness of Revelation, but blindness, superstition and bigotry have afflicted the masses. So the voice and message of the Manifestation of God and the teachings and example of our Master in this Day are to the masses, to the people, to the religious systems as they exist arrayed against each other in hostility and bigotry. The Teachings of the Manifestation and the blessed Servant of God are not therefore intended for any particular one of the great religious systems but for all; not for a church, not exclusively for an assembly of Bahais, but for the people of all religious beliefs and universal to the whole world.

So the purpose of the coming of BAHÁ'U'LLAH was to unify the Religious Systems, and the function of the Master is to continue this work of unification through the expression of the same principle of Unity through Love.

And as he approaches the end of his ministry—I speak now simply upon the basis of his

years, for born in 1844, he is in his sixty-first year; and not that he said anything to us which in the least degree would indicate his approaching departure, but in the natural term and span of life allotted to man we must expect that his departure will be within a time less than the time he has been upon the earth—as he approaches the end of his days and ministry, we could see that his insistent anxious wish and purpose was to ingraft and ingrain within human souls this central Bahai principle of Love. He made no effort to teach us difficult points in science, metaphysics and philosophy; he did not set forth mystical theories about reincarnation and the spiritual body, but sought continually to show the application of the Divine Principle of Love in human lives, so we might be able to catch the spirit of his life and words and bring it back to the people of this country, that they might be unified in each other as we were in him, for no one can stand in his presence without becoming welded and blended with him in Spirit and in Love.

The Master is just what you think he is; just what you expect him to be. If you go into the East believing him to be a supremely wise man, you will come home and say he is. If you expect to meet an arch philosopher and metaphysician, you will do so. If you have the highest spiritual estimate of him, he will not disappoint you. He is according to your measure. He will fill the cup you take to him. But to

all who go there he is revealing now in the latter days of his life the Love principle as embodied in himself, the Love principle of his life and ministry. He did not give us what we term "Teachings," but in everything he said, the Spirit of All Truth and All Teachings was manifesting Itself.

One day I said to him, "I have not come to ask questions; I have come to receive a message for the people of our country which may assist in their unification and development in the Cause of God." He said "If you asked me a hundred questions, two hundred more would spring up in your mind before I answered them. Truth is not like a pool of water which you can dip up a cup-full at a time until it is exhausted. Truth is illimitable; Truth is boundless; not to be attained by merely asking questions. Come into a station where you do not need to ask questions; where questions will solve themselves in your own soul. Then you will not need to ask. Come into a spiritual station where you can see the Truth for yourself. Let this be your earnest endeavor." So it was that he did not care to hear our questions about metaphysical and psychological theories, such as reincarnation, auras and astral bodies, but he did care to hear how the people of God were loving each other, how we were making points of contact with those who do not know God, those who are filled with superstitions and ignorances which veil them from His Glory. This was his solicitude; this is what he urged us to accomplish.

My advice to any Bahai who goes to the East to visit our Master is not to make the pilgrimage from a mere motive of self satisfaction or spirit of inquiry, but to go to Acca for the people, to bring back from the Master that which will accomplish the work of God and assist in the development of humanity. A Bahai sister recently said to me "The day of purposeless visits to Acca is over." She meant the day of mere investigation, the visit of personal curiosity; that day and that kind of visit is over; but to go there as a servant of God in the interest of the people and children of God, to go there to receive and bring back that which humanity needs today and which will assist in the development of God's plan for humanity in the future; that should be the supreme motive of a trip to Acca. And the character of Teachings you receive in Acca will bear witness to what I say, proving that the Master expects you to take his message to the people. For it is continually set forth by BAHÁ'U'LLAH, the Manifestation of God, and by the Servant of God, Abdul Baha, that the true principle of government is the Revealed Will of God to the people, for the people and embodied by the people in their laws; that the people will make the laws, that the people will govern the people and that the Message of God today is to counsel and advise mankind in self-government. This is the pure principle of the Kitab-el-Akdas, the Book of Laws.

Not only upon questions of government and

laws but upon subjects and questions of any kind, whenever and wherever you meet the Master, you will find him absolutely fortified with knowledge. Why? Because he is at-one with basic and eternal principles which are of God. Any scientific man will tell you that if you know the law, you can explain the phenomena which the law controls. The Master is at-one with the basic laws, the eternal principles, and Realities. Therefore he never stands in a position where he does not know. He is always in a position where he knows because the Eternal Truths, the real Knowledges illumine him, speak through him, enabling him to see and explain the phenomena. A man may come before him and speak in German or some other language unintelligible to him; a scientific man may use technical terms and phrases he does not understand, but no man can confute or confuse him upon subjects or questions which involve the underlying principles of language, or the basic laws of science, metaphysics, philosophy and religion, neither in degree of knowledge nor direction. If you stood before a great composer, a Wagner or a Beethoven and sang from your heart a melody of your own construction, you could not expect him to know this particular melody, but you would be sure to find that he did know the underlying laws of harmony which controlled its composition and proved it true or faulty. This is the position of the Master. He knows because he stands upon fixed, eternal principles in

the station of Spirit; and as to all this mere transitory data—we call it knowledge, but it is only learning—as to these evanescent things which will vanish as men vanish, he knows them in their underlying and controlling laws. That is why he never stands in a position where he does not know. Therefore true knowledge centres in such a glorified Servant of God as our Master; all that is Real Knowledge centres and focuses in such an instrument of the Supreme and Divine Will.

And such a station as this is a practicable and attainable one to us. Jesus taught that it was; BAHÁ'U'LLAH announces it; Abdul Baha declares that it is. How often has the Master said and written "It is my will and wish that you should attain to the station of True Knowledge." We cannot attain his function as Centre of the Covenant, but his degree of development is our right and goal. Such a station is indeed eating of the fruits of the Tree of Life because it is eating of the Tree of Knowledge of good and evil. For when the Divine Will is the Knowledge within you, when you know by It and It knows through you as It knows through that blessed Servant of God, you know evil to be that which is opposed to you and good that which is in harmony with you. This is the station promised in the story of Adam, where the sin of violation and disobedience sent them out to till the earth lest they might unworthily eat of the Tree of Life and become as Gods and live forever. Thereupon God laid the law that

only by passing through the Flaming Sword which is the Light and Judgment of His Will or Word, might they come back to Paradise. So the question of our eternal life is our ability to eat of the tree of Knowledge, to know the good and evil as God knows it, and by that Knowledge eat of the Tree of Life Eternal. Then shall we live forever as Gods. This is the station of a glorified Servant of God; its loftiness, its supremacy.

Now a serious question arises. The purpose of God in BAHÁ'U'LLAH is to blend and unify the religious systems of the world. Will the believers and followers of this Revelation differ and disagree? Will they separate into factions and split up into denominations and sects after the departure of that blessed unifier and commentator of the Truth, Abdul Baha? After the end of his earthly ministry will we diverge as the great religious systems have diverged; not only from each other, but within themselves? Will there be a lack of harmony, will disunion appear among us? Will we separate and disagree as the Christians have separated and disagreed upon such questions as the dual nature of Jesus the Christ, as to where the human ends and the Divine begins? Over such questions as the baptism, immaculate conception, resurrection, atonement, and interpretation of Christ's prophecies? Will we diverge as Christianity diverges upon such questions?

Before I answer this, let me tell you that in Jerusalem we met a Chinaman of very high in-

tellectual ability and beautiful principle. We were speaking upon religious matters. He said "I am willing and anxious to ally myself with the Religion of Jesus Christ. I believe in it. To me it is the highest standard of the Truth of God. But I am at a loss to know which of the Christian Churches is the true expression of Christ's Teaching. Advise me; with which one of the Christian Churches shall I ally myself?" I said "Ally yourself with any one of them, and then go back to the Source Itself; go back to Jesus Christ and to what He said; not what men say He meant but to what God spoke through Him; go back to the Sermon on the Mount, to the pure, simple utterance of Jesus; go back and drink from this fountain of living water. Then it makes no difference what Church you have joined. The important thing is to go back to the Word revealed in Him, speaking through Him; this is the standard; this is the real Christianity."

For the great religious systems are like rivers which burst forth from the hearts of mountains and flow down into the sea. The sea is the bosom and Truth of God; and as the rivers flow down to bury themselves in it, they carry with them the sediment and impurity of human interpretation, human ideas and teachings. Not only do these great rivers or systems of belief follow their own courses as they flow, each refusing to mingle and mix its waters with the others, but each one as it approaches the ocean is split up into a number of small streams or

outlets forming a delta such as we see at the mouth of the Nile. Standing by one of these little streams or outlets, a thirsty man wishes to drink. I say to him, "This is not the great river Nile; this muddy discolored stream is not the pure Nile water. Go back through this muddy little stream to the great body of the river itself; back to the mountains of Abyssinia where the pure waters which rained down from heaven are bursting out from the mountain's heart. Drink there; that is the pure Nile." How then should this man who longed to know and follow Christ, drink from the pure and living water of His Teachings? Shall he drink from this or that stream in the delta of Christianity? Shall he drink from the river's current, muddy and discolored with the sediment of human interpretation, the drainage of human ideas? To drink the Water of Life must he not go back to the Source Itself, to the Manifestation in Christ? Must not the thirsty one in each of the religious systems go back to the Manifestation and Source of that system; back to what Moses, Mohammed, the Buddha, Zoroaster said; to what God said through them? This is the living water bursting out from the heart of the mountain of Manifestation; alike in its power and purity in all the Religious systems, for it has all rained down from Heaven which is the Divine Will. The discoloration and sediment is of man; of the earth, earthy. The faction, denomination, the splitting up into creed and code is of men, not of God. Therefore our sal-

vation is to come back through the systems of religious belief to the Source Itself; drink there and live. Jesus Christ said "That which I speak is the Water of Life and he who drinks of this shall never thirst." It is not this or that dogma, theory or hypothesis, not the mere theological guess-work as to what Christ meant that will save us. But it is the simple, primal principle of the Will of God in Christ which answers our questions, purifies us from superstitions and ignorances, until the Will or Spirit of God Itself is able to enter our soul-temples and we see by Its Light. And not only is this salvation, but this is the true Unity of the Servants of God, for this Water of Life, this purification and regeneration is true in all the other religious systems as well as in Christianity. When we come to know aright we will come to know alike, through the same Word which rained down from Heaven.

Therefore our safeguard against disunion and divergence in the Revelation of BAHĀ'U'LLĀH is that we must follow and incorporate in our lives and actions, in our words and in our thinking, that which He said; not what men say of Him, not what men say He meant, not so much what He did or what He was in personality, but what God said and revealed through Him. Let us fix and embody His Words in our lives and actions, for these are the fundamental and basic principles of the Will of God, and as we have seen, the greatest and central principle of His Manifestation in BAHĀ'U'LLĀH is UNITY

through LOVE. Furthermore to accomplish this Unity and prevent divergence BAHÁ'U'LLAH appointed the Centre of the Covenant, that all may turn to him in Love and therefore in Unity. He also revealed the Kitab-el-Akdas and appointed the House of Justice to be respectively the standard and authority of Unity after the departure of the Centre of the Covenant, signifying in no uncertain language that he who turns away from the Centre of the Covenant, from the Kitab-el-Akdas or from the House of Justice, turns away from Unity and from God. Unity through Love is the requirement and law in this Manifestation; not in words alone but in deeds—actually. Therefore he who upon any ground whatever destroys Unity among the servants of God or fails to manifest Love toward them, simply excommunicates himself and is no longer a Bahai, for by his action he diverges not from the servants, not from the Centre of the Covenant, not from the Manifestation Himself, but from the Spirit of God which is Unity and Love and this is a fatal attitude.

So it will come to pass in the future years that the people of Baha will not diverge and disagree as Christianity has done, because they cannot. The dissenters, the reformers and opposers will no longer be Bahais. They have excommunicated themselves by their divergence; they have turned away from God. His Command is that we consort together with joy and fragrance, loving each other as true, humble, devoted servants of His Cause which is Human-

ity and the Unity of Humanity with Him—upbuilding His Kingdom, not destroying each other as bigoted religionists—establishing upon earth in place of a myriad conflicting human wills, the Will of "Our Father Who art in Heaven."

Now the Will of God is Love. The Power of God is Love. Through Love He created the universe. The Manifestation of His Beauty is Love. The Knowledge of God is Love. The Law of God is Love, and as we have seen, the Love of God is Eternal Life.

But humanity has a will of its own, its own God-given will to accept or even reject the Law of God. And the will of humanity can never be coerced without a faulty and unreliable result. God never coerces or forces a human will. His laws and commands are in reality voiced as counsel and advice. The Spirit seeks to lead and induce, never to overpower.

The spiritual counsel of Abdul Baha is never "You must do this," but "If you do this, so and so will happen; if you do this, such and such will follow." Likewise the Commands of God are counsel, as I have read you today: "This is My Counsel to you, O people of Lights. Therefore follow it, that ye may attain the fruits of Holiness from the Tree of Might and Power." So the will of humanity must be counselled with and advised, must be led and induced; it can never be forced and coerced. Only when humanity has its own free will toward God can the true purpose and Will of

God be accomplished in humanity. God cannot create a "servant." If He overpowers a human will the outcome is a "creature," not a "servant."

You know the old fable of the wager between the sun and the wind to get the man's coat. The wind said "I will blow it off," but the man set himself against the wind and buttoned his coat closer about him. The sun said "I will get his coat," and began to pour its warm rays upon the man until the man opened his coat and at last threw it off. The sun warmed the coat off him. This is the way to approach humanity; the way to get humanity's coat. If you blow against a man the wind of argument, harsh criticism and hostile opinion; if you endeavor to destroy the belief a man has and which he knows, to some degree at least, is true, you will only increase his antagonism and make him button his coat the tighter.

You cannot reach his soul because you have aroused his spirit of opposition. But if you pour upon that man the warm rays of the Love of God which shines in you, if you show him that you love him and wish to give him light because you love him, you have already half won the victory. You will soon possess his coat, for he will open his heart and give it to you in return for the love and light you bring him. And the coat you give him in exchange for the coat he has so willingly taken off is the pure spiritual garment of Knowledge. When we put on this pure perfect garment we cast

away our old coats, stained and discolored by superstitions and ignorances of God, and clothe ourselves in the same holy raiment worn by all the true People of God, wherever they may be or from whatever religious system they may come. "Blessed are those who know."

Now therefore Love is the medium of contact, the way of counsel and teaching. Love is the attitude and expression of the Bahai Faith and how blessed is the principle of making a point of contact with a man instead of jarring and shaking him to his foundations by hostile argument and belittlement of his opinions. "If ye have that of which another is devoid, set it forth in the language of love and kindness; if it be received the object is attained; if not, deal not harshly but pray. The language of kindness is the lodestone of hearts and the food of the soul." This is the counsel of God through His Manifestation. This is the method of God; drawing a human will toward Him through words of Love and Counsel.

While we were in Acca, the Master was asked a question which bears upon this point:—"What is the difference between love for humanity and love for the individual?" He said "There are two kinds of Love, one Universal and one Individual. You must love humanity in order to uplift and help humanity. Even if they kill you, you must love them. Individual love cannot be forced and you are not called upon to love everybody personally, but if they are in your lives see to it that they are means of your

development and that you are means of their development through your Universal Love for them."

Then he was asked: "How can one love another whose personality is unpleasant?" He answered:

"We are creatures of the same God. We must therefore love all as children of God even though they are doing us harm. Christ loved His persecutors. It is possible for us to attain to that love. God manifested His Love by creating man in His Own Image. Man must manifest his love by developing himself and others more and more in the Image of God. The true fruit of man is therefore Love. The purpose of a tree is to produce fruit. Man is like a tree; his fruit should be LOVE."

One day I said to the Master "I wish it were possible for me to take thy living face back to New York that the believers there might see as I see." He answered "My love is my face; take it to them; tell them to see me in their love for each other." And if there ever was a face of love, beautiful in its physical, mental and spiritual attitude toward humanity, it is his face. The very expression of divinity is there, simply because it loves all humanity and seeks only to accomplish the Will of God in humanity; and this is the essence of his servitude, the sum total of Religion.

How often we have read in his Tablets and some have heard from his lips that we must be "as one soul living in different bodies." He in-

terpreted this to me, "As one will living in different bodies." What a world of truth in that statement! Does your right hand ever disagree with your left hand? Do they not agree because they are both obedient to a single will? If they clash and conflict sometimes, it is because you will them to do so. They are as one because your one will controls them. So true servants of God are one because each manifests the Will of God; each controlled by It—the Divine Will living in different bodies.

The government of a great European nation is founded upon the three principles of "Liberty, Equality and Fraternity." These are the perfect principles of human government because they embody the perfect principles of Divine Law and the Will of God. Liberty implies the freedom of each soul to choose God, to see God through its own God-given power of reason. Equality implies God's equal Love for all souls He has created, equal opportunity and right of attainment afforded all souls toward the salvation of knowing Him, no matter how environments differ in our human estimate. But these two principles are not sufficient for the accomplishment of God's Will and Purpose in man.

A third principle is needed—the apex and crowning beauty of the other two—and without which the Kingdom of Heaven upon earth is impossible. That third principle is Fraternity which means even more than Brotherhood, for if we are true brothers we are sons and heirs

of God, joint heirs with the servants of His Kingdom.

These three are the perfect principles of Divine Law and the Will of God. How clearly the necessity of Fraternity and Brotherhood is reflected in human government, for even if men possess Liberty and Equality, without Fraternity they may still be as lawless as Bedouins of the desert and Indians of our Western plains. Without love for each other, men will continue to organize trusts, monopolize food products and the necessities of life, extort money from the masses, oppress the poor and selfishly accumulate wealth by the labor of others.

Love then is the essential principle of true government, in Empires of the East or Republics of the West, in every land, no matter what the outward form of rule may be, simply because Love is the Dominion of God, His Rule and His Kingdom, and wherever His Kingdom is set up in the souls of men, we have made a step toward the ultimate human government which must be "upon His shoulder." That is to say the final, the ultimate, the perfect condition of man will be a condition of UNITY through LOVE.

Now there is a scientific law that when you increase heat you get light. If you put into a furnace a bar of iron, you will see after awhile a dull glow of red in the body of the iron, just the faintest trace of color, then a deeper red, then a cherry-red, then a still lighter red, until

finally the iron becomes white hot, as white and hot as the fire itself. What has happened? The iron has taken on the qualities of the fire. You can now say of the iron that it is fire for it possesses the characteristics, the heat and light of fire. Just so is the soul of a servant of God when immersed in the fire of the Love of God. When the fire of the Love of God for humanity begins to reach that soul and warm and enthuse it in the Cause of God—which is humanity—it commences to glow and becomes enkindled, takes on the glow of God and His Spirit more and more until it is finally infused with the fire of the Love of God to the degree of our blessed Master. And then can we not say of that soul that it is Divine in its qualities? Can we not say that the Signs of God, the Graces of God, the Light of God are visible in it? That it possesses the characteristics of the Fire Itself? That the increase of Love has produced Light? This is Love in its fullness, its completeness, its perfection. This is the true divinity within us.

“O Children of Men!

Do ye know why We have created you from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created, for since We created you all from the same substance ye must be as one soul, walking with the same feet, eating with one mouth and living in one land; that ye may manifest in your being and by your deeds and actions, the signs of Unity and the Spirit of Oneness. This

is My Counsel to you, O people of Lights. Therefore follow it that ye may attain the fruits of Holiness from the Tree of Might and Power."

"What went ye out in the wilderness to see? A reed shaken with the wind?" —a mere physical man, a man glorious to look upon, a wise man? To study the mere question of history and statement surrounding him?

"What went ye out for to see? A man clothed in fine raiment? Behold those who wear soft clothing live in king's houses"—and he is a prisoner and an exile.

"But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet"—for he is the embodiment and incarnation, the very spirit of prophecy. That toward which the prophets looked and pointed is attained and expressed in him; and this is the Spirit of God, the Spirit of Unity, the Spirit of Love in him. The fixed signs of his Servitude in the Cause of God, the showing forth of the Signs and Graces of God in him witness that God is speaking to the world through him in this Day, purifying the souls of men from superstitions and ignorances. God is inviting the nations and religious systems to Unity through him. He is the Centre of the Covenant of God. If you turn away from him and disbelieve, you blaspheme the work of the Spirit of God which is in him.

Again I look upon his holy face. Again I hear his voice, saying, "How are the Beloved of God in New York? Are they unified? Are they enkindled by the fire of the love of God?" This was his loving anxiety, his tender solicitude, the burden of his message, the essence of his teachings; saying again as Jesus Christ said, "A new commandment I give unto you"—"Take it unto them in your country"—"That ye should love one another even as I have loved you." For God is Love and Love is Life.

Allah-o-Abha!





*Copy of a letter to a Bahai
residing in Munich, Germany.*

DEAR SPIRITUAL BROTHER:

The question which came to your mind upon hearing of the coming of BAHÁ'O'LLAH, the "Promised One," and of the great movement which He founded, is one which arises in the minds of many, and is one which the Bahai teachers are daily asked, "What has He to give that has not already been given to the world through Christ and the Prophets?"

If the spirit and aim of The Revelation of BAHÁ'O'LLAH could be summed up and expressed by one word, it would be the word *Unity*. BAHÁ'O'LLAH came into the world for the spiritual unification of all peoples. He has brought to the world the *Peace of GOD*, and has established the Heavenly Kingdom, for which the people of all religions have looked during these many centuries past. This is His spiritual mission. Those of Christ and the Prophets were as preliminary steps to lead the world to this the greatest of all Revelations.

Since the Revelation of BAHÁ'O'LLAH is the common goal or event toward which all revelation has pointed, its foundations lie in each of the religions of the world. It is constructive, not destructive. Whatever faith a soul may hold, he will find the Bahai teaching to be in accord with, and at the same time will see that in this teaching is the fulfillment of the prophecies of his own religion.

Christians accept BAHÁ'O'LLAH as the "Father" whose coming Christ foretold; Jews accept Him as their "Messiah" (who in His First Coming they

now realize they rejected); the followers of Islam accept Him as the "One" whose coming their Prophet foretold; and so on, by the followers of the various other religions He is recognized and accepted as the "One" expected to appear and establish the Universal Divine Dispensation—the Kingdom of GOD on earth.

It is hardly necessary to enter into other than a general view of the matter to show that all religions teach of the coming of the Lord in the latter days. But it is of special interest to us in Christian countries to understand the relation between Christ and BAHÁ'O'LLÁH. Upon one hand to understand that Christ and His Dispensation made the way for the coming of the Father and of the establishment of His Kingdom, and upon the other hand to see how BAHÁ'O'LLÁH has fulfilled prophecies and conditions, thus perfecting and completing GOD'S design for the salvation (spiritualization) of the whole world, wherein we find realized the answer to the prayer of the faithful souls of the past nineteen hundred years "Thy Kingdom come on earth as it is in Heaven."

The Divine plan for the spiritualization of the world is explained in its entirety in the parable of the "householder which planted a vineyard"—Matt. 21: 33-41—wherein the "householder" is symbolic of GOD, the creator of the world. The "vineyard" symbolizes the people of the world, while the "husbandmen" are the leaders of the people. His "servants" represent the Prophets sent by the Lord to call the people of the world to righteousness and divine obedience, all of whom suffered, and were rejected by man. His "Son" is Jesus, the Christ, whose teaching was refused by the world which crucified Him. "When the Lord therefore of the vineyard cometh" refers to the coming of BAHÁ'O'LLÁH, while "He will miserably destroy those wicked men

and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons'' is prophetic of the great outpouring of Divine Grace through this Latter-Day Revelation which is so great as to overcome and destroy the great power of evil (spiritual ignorance) which is dominating humanity. This Day is the time of the world's turning from humanity to divinity. BAHÁ'Ó'LLAH has brought to the world a new Day, for with His coming, old conditions passed away and a new Spiritual Dispensation was ushered into existence.

Since the birth of the Bahai Movement, in May, 1844, a spiritual awakening, parallel to that of the physical world in the spring of the year, has passed over mankind, quickening and inspiring souls to turn to GOD. This is manifestly obvious in the almost universal quest for Truth which has so characterized this past century. This condition has been caused by the coming of the Promised One. Demand and supply go together in spiritual matters as they do in affairs on the natural plane. This is seen very clearly as we look at the present day tendency toward union and fraternity between various religious sects and cults. This indicates a certain spiritual need or demand for unity of faith and divine laws, while on the other hand we have the spiritual supply to this demand in the solution of the problem of religious unity which BAHÁ'Ó'LLAH gives to the world. GOD has manifested Himself to the world through BAHÁ'Ó'LLAH in order to create Spiritual Unity and harmony among the people. This is the foundation of all real or eternal happiness both in this world and in those to come. This is what the Bahai Teaching offers to the world. The law of equity, "An eye for an eye and a tooth for a tooth," and the Christ law of Mercy and Love, have for centuries been known to man, but the power to enable the world (all human-

kind) to live according to the Christ law has only been given to all humanity through BAHÁ'O'LLAH.

When GOD came to the world manifesting Himself as the "Son," Jesus Christ, the world rejected Him, "but as many as received Him, to them gave He power to become the sons of God, even to them that believed on His Name." To those individual souls He gave His Peace, but not to *the world*, because the world did not receive Him. This He announced when He said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Now BAHÁ'O'LLAH has brought that peace to the world. He is "The-Prince-of-Peace" who has come to the world and has established Peace on Earth. How clearly Isaiah the Prophet saw the coming of the Prince of Peace, the coming of the Lord Manifesting Himself as the Father, when he wrote, "For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

How thankful we should all be that GOD in His Mercy has brought us into the knowledge of this Great Truth, and is allowing us to serve Him in this, the Greatest of all Days.

Faithfully your brother,

In His Holy Cause,

CHARLES MASON REMEX

P. O. Box 192

Washington, D. C., January 27, 1907.